

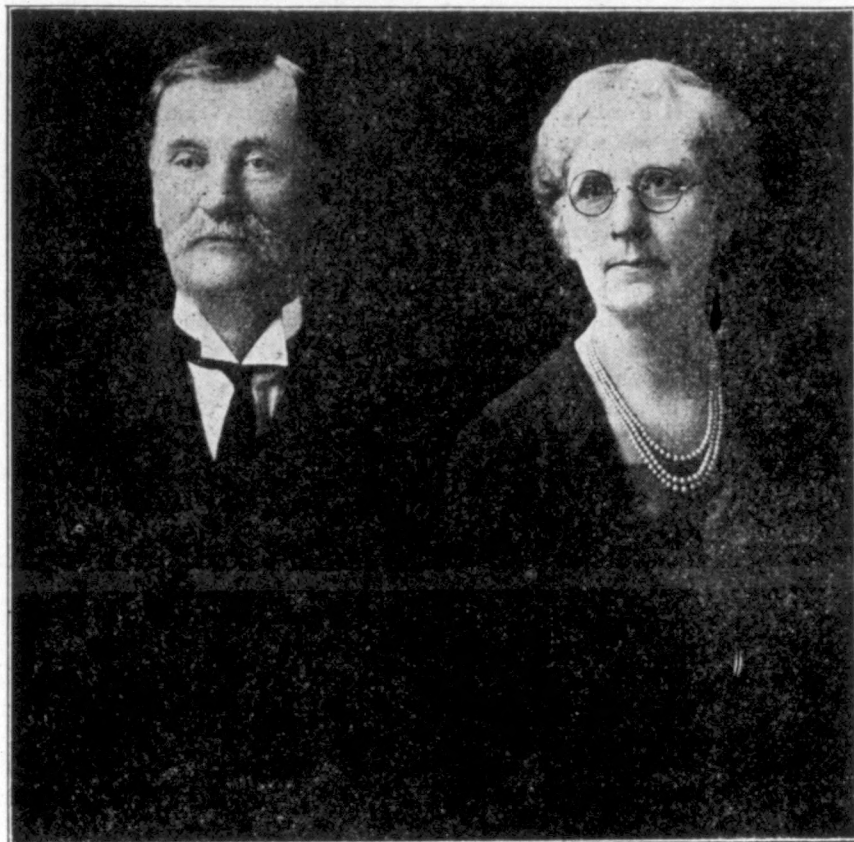
# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVIII.

Jackson, Miss., July 9, 1936

NEW SERIES  
VOLUME XXXVIII. No. 28



DR. and MRS. J. R. CARTER  
(See Page 5.)

## J. R. CARTER, AN APPRECIATION

On Thursday July second, 1936, at home in Magnolia, Miss., the great and good J. R. Carter was transferred from earthly to heavenly pursuits.

Many good things might be said of this faithful, self-sacrificing, efficient servant of God and humanity. Personally the writer cannot recall to his memory a more constant and loyal friend than he; but, as to that, he was everybody's friend. Always and to everyone he was courteous, considerate, respectful.

He had just returned from a final visit to Blue Mountain, where he had once served as the wise and worthy pastor of the Lowrey Memorial Baptist Church, and where he had many devoted friends. The long drive of more than 250 miles seems to have been too much for his heart. So, having attended the morning service at the Magnolia Baptist Church, where a protracted meeting was in progress, and having partaken happily of his noon meal, seemingly without pain or warning, he stepped across the narrow stream onto the golden sands of the golden shore. "And may there be no sadness of farewells when I embark."

Brother Carter was 76 years, 2 months and 6 days of age. Peace to his noble soul through all the eternal years!

He was a graduate of Mississippi College. After graduation, he had served as pastor of churches at Columbia, Poplarville, Hebron, Blue Mountain, Ashland and probably otherwise. But his most conspicuous and seemingly far his most useful work was that which he did so well as superintendent of the Mississippi Baptist Orphanage, where he labored for 24 arduous years. Often I said during those years (and I say it now again) that I did not believe any orphanage in the South ever had a better superintendent.

Many, many, many have risen up, are rising up, will rise up during the coming years and call him blessed.

Friend, we have been long together  
Through pleasant and through cloudy weather;  
'Tis hard to part when friends are dear  
Of course, twill cause a sigh, a tear;  
Then steal away, give little warning,  
Say not good night, but in that happier clime  
Bid me GOOD MORNING!

—W. T. Lowrey.

—BR—

Mrs. Dan Crawford, widow of the great missionary to Africa, recently passed away. She was a true missionary, utterly devoted to God.

The beer people asked Babe Ruth to pose for his picture with a beer bottle in his hand and he replied, "No, I have autographed too many baseballs for the boys of America to think of helping advertise the sale of beer. Many of these boys regard me as a hero, and I'll not do anything to lessen their esteem of me." We wish the newspapers would have that much consideration for the boys.—Ex.

The family of Mr. and Mrs. F. P. Tate of Clinton had a reunion in the old home town last week. They have seven sons and two daughters and a large number of grandchildren. There were said to be thirty-five or more of them present at the reunion, all of the children, we believe. It was a reunion for the children and apparently a getting acquainted by the grandchildren, nieces and nephews. They found room at Hillman College for the assembly. They came from Mississippi, Kentucky, Georgia, Oklahoma, Ohio and Illinois. Five of the sons had gone out from Clinton to the World War and all are alive today. On Sunday night one of the sons, Rev. Andrew Tate, preached in the Baptist Church at Clinton. It was an unusual and most interesting assembly.

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

*This one thing we do, pay our debts.*

### WINE AND STRONG DRINK

Wise people do not drink wine and strong drink. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Those who continue to get drunk do not enter the Kingdom of God—the Apostle Paul. That which whiskey people advocate, Christians can well afford to oppose. Whiskey advocates opposed the prohibition amendment, the eighteenth. This should have been sufficient reason for Christian people to know that prohibition and the eighteenth amendment were right. The whiskey advocates never would have opposed the eighteenth amendment had the amendment been, as they claimed, a failure. They knew it was not a failure, despite their contentions to the contrary. The Christian people who favored repeal of the eighteenth amendment were caught napping and were deceived by the whiskey advocates. If a Christian man or woman desires to know what is the right stand to take in regard to questions of temperance, it is sufficient to know what the whiskey advocates desire and then take the opposite.

### PHILIPP BAPTIST CHURCH

It was the writer's privilege to participate in the dedication of the Philipp Baptist Church building Sunday, June 14th, and to spend a few days with the Church and pastor in a meeting.

Brother W. E. Lee has been pastor of this Church for nine years. During this period, the present splendid and well arranged church building was erected and has been paid for. Both the Church and the pastor deserve much praise for their consecrated efforts in carrying through their building program.

Brother Lee is doing a much needed work with this and several other churches. His work is of a constructive nature. He is capable as a leader and as a preacher, and the people whom he serves have the utmost confidence in him. If all the pastorless churches in the State and all the churches which need new buildings could have such leadership as brother Lee gives, the work of the Kingdom would be greatly reinforced. Brother Lee not only leads his churches in building programs, but he stays on while they pay out.

### THE FIVE THOUSAND CLUB.

The Five Thousand Club Campaign has begun in reality. Brother Skilton took charge July 7th. Miss Mary D. Yarborough began July 1st. These two leaders are doubtless unsurpassed in ability. They may be assisted by others. It is the desire of those in charge to complete this Campaign at the earliest possible date.

The appeal for speedy work is renewed. Those who have not been enlisted in this Campaign should take cognizance of the fact that already more than one thousand Baptists in the State are paying \$1.00 per month on the principal of the  
(Continued on page 5)



## Sparks and Splinters

In a recent paragraph in the Record, the editor of the Baptist Standard was referred to as F. C. McConnell. Everybody ought to know that this great editor is F. M. McConnell. Sorry of this slip.

We had 35 professions of faith at Fort Sanders Church, Knoxville. The pastor was saved and baptized. Am resting at home for few days now. Have had four days since Christmas.—A. D. Muse, 757 Moore St., Memphis.

Ministers cannot live by religion only. They need bread. And man needs both religion and good ministers. Do your duty by your ministers. How? Ask Thomas J. Watts, Executive Secretary, The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas.

The National W. C. T. U. reports that it is shown from official records that in Pennsylvania there was in 1935 an increase of 76 per cent in accidents from drunken driving, prisons crowded, and more people in institutions for insane and feeble minded.

Mrs. R. A. Kimbrough, Jr., and Mrs. Catherine Lobitz, daughters of Dr. and Mrs. W. A. McComb, were among the visitors at Eastabouche Sunday, coming all the way from Philadelphia and Ft. Worth to participate in the celebration of the fiftieth anniversary of his ordination.

Dr. Charles Sylvester Green is the new president of Coker College, Hartsville, S. C., to which Dr. W. H. Morgan recently went as vice-president. Dr. Green comes from the pastorate of Grove Avenue Church, Richmond, Va. He succeeds Dr. Carlyle Campbell.

Prentiss Church has just closed out a most successful revival meeting. Dr. W. W. Hamilton of the Baptist Bible Institute did the preaching and brother Otis Thompson of West Monroe Baptist Church, West Monroe, Louisiana, had charge of the music.—L. E. Green, Pastor.

Immanuel, Baton Rouge: Sunday was an unusual day with Emmanuel Church. We had fine attendance in all departments to greet the new Sunday school superintendent, brother Leslie Carpenter. We received eleven members into the church (8 by experience) and our offering, for the day, amounted to \$743.00. This included some special gifts to the building fund.—J. H. Hooks, Pastor.

Am glad to conform to request of brother Eugene Deweese, Spring Creek Baptist Church, near us, in announcing the coming of brother H. W. Shirley, Texas, for a revival meeting of ten days, July 17th. Pastor Shirley was one of my fore-runners here and did a splendid work at this church and in this county. We delight in the successes of our brothers in the ministry and always glad to have former pastors back. He has many friends here. I intend to suggest that we give way to them the third Sunday evening that all may hear him. Brother Burnette is the successful pastor there. Numbers 6:24-26.—D. A. McCall, Philadelphia.

The Baptist Record of Iowa says: "Iowa Baptists have ceased to contribute largely to Baptist leadership because of loss of our own colleges, but nevertheless we are paying a fearful price for unbaptistic leadership produced by undenominational schools. This loss will be more and more apparent as the years go and the ranks of our loyal home educated ministers and leaders have thinned out. Baptist education is necessary in every state of our Northern Baptist Convention if we expect our Baptist denomination to grow in the future as it has in the past. It was said at the meeting of the Northern Baptist Convention in St. Louis that 'our Baptist youth have ceased to be denominationally minded.' That is the natural result of our failure in educating our youth in Baptist colleges. When Baptist youth cease to be denominationally minded the chances are they will cease to believe anything."

There were six additions, four by baptism in the meeting at Magee in which Pastor G. O. Parker was assisted by Dr. J. W. Mayfield.

Kagawa, the Japanese Christian, who has spent two months in the United States has spoken in 150 cities, the last address being June 30. He sailed for Oslo, Norway, to attend the World Sunday School Convention.

Somebody suggests that brethren send in ten minute sermons for publication in the Record. A good idea for these hot days. Remember to send them, and remember the "ten minutes."

Pastor H. L. Carter flitted through Mississippi a few days ago on his way to Florida. He paused to get his breath at McComb, where he was for a few years pastor of Central Church.

Prichard, Alabama: We have just closed a Vacation Bible school which ran for two weeks. We enrolled 264 and had an average attendance of 201. Yours in Christ, W. M. Fore.

From Hall's Baptist Courier we see that the church there has a Selma Maxville Circle of the W. M. S., named for a Mississippian who is serving as missionary of the Northern Baptists in Burmah.

The Wm. B. Eerdman Pub. Co. has issued a "Simplified Gospel of John" in the effort to make understandable and helpful this book in the New Testament. The price is about ten cents. The purpose is to use words in common use today.

A recent convert in a colored church was very anxious to prove his piety and he went to the preacher and told him so. The preacher then asked: "What do you want to do?" The convert replied: "Ah is ready to do anything de Lord asks of me so long as it's honorable."

"When a young man enters the ministry, he knows that he must sacrifice money rewards for those vast but intangible rewards that come, sometimes on crosses, to faithful followers of Christ. He gives himself wholly to his churches. There is a limit, however, to the sacrifice which churches may justly require of a minister's wife and children."—The Relief and Annuity Board.

The church building at Raymond will be dedicated the third Sunday in July, the sermon to be preached by Dr. R. B. Gunter. We learn from the pastor, R. L. Wallace, that the debt has been paid, which is an achievement for times like these. They have a building thoroughly equipped for all departments of work, and a large and beautiful auditorium. The annual revival begins the second Sunday in August when Rev. G. O. Parker of Magee will be the preacher.

Mt. Oral Baptist Church near Laurel enjoyed her greatest spiritual revival during the first two weeks in June. Wonderful messages were brought twice daily during the first week by the Rev. B. S. Hilbun, pastor, with a continuance of services each evening during the second week, and from three to four cottage prayer services held daily in the various homes of the community, having large attendance in all services. Rich blessings have already been manifested. The church was revived and souls were saved. There were forty additions to the church, nineteen by letter and twenty-one on profession of faith.—Mrs. Jeff Collins.

Recently the Record reported that Mr. N. S. Jackson, State Superintendent of the Anti-Saloon League had gotten from officials in Brookhaven and McComb documents showing that certain beer sellers in these cities had been convicted of violating the state liquor laws. According to the law the State Tax Commissioner is instructed to cancel their license to sell beer. Mr. Jackson and some others took the matter up with Mr. Stone of the State Tax Commission and asked that the law be carried out. The commissioner promised investigation and that the law would be executed under advice from the attorney general. Now Mr. Prinshaw of the Tax Commission office, in charge of this department has assured Mr. Jackson that the license of these beer sellers in Brookhaven and McComb has been cancelled. It now becomes the duty of the people in these cities to prosecute any beer sellers who may be operating without license from the state. Speak to your officers about it.

## THE LIFE WAS THE LIGHT

Whatever view one may hold as to the reading which says, "That which was made was life in him," John 1:3-4, there is hardly room for any difference of opinion as to the meaning of what immediately follows: "And the life was the light of men." Whole volumes have been written by worldly wise men, in language the ordinary man can not understand, which haven't half the sense and truth contained in these eight words. Men labor through philosophical speculations and dissertations and hallucinations in books that are musty from little use, and which cost too much for the ordinary man to buy, without learning half as much as they could learn if they sat down and read over and over again these words in the Gospel of John.

Men talk about ratiocination, about the origin of intelligence and the means of producing thought. They hunt for brain cells, and talk of excitation of nerve centers or ends, or about the production of thought as a secretion from brain matter like bile from the liver and all that. It is all most as good as Dinglehoofer and his dog or as the Katzenjammer kids. There are lots of "funnies" in the books of the philosophers which were not intended to be such.

And here you have it in the plain words of a fisherman from Galilee who had sat at the feet of Jesus, the one through whom the worlds came into being, and learned what the wise ones of earth had sought for without finding it. John says, "The life was the light of men." As we have in the words of the previous verse the origin of the universe, so we have in this verse the origin of intelligence: The life was the light of men.

The life here is the original life that was in God and in the Word as the Son and as one with God.

They tell us that the Sun is an immense ball of electrical energy. And certain it is that it is the center of our system, of which the earth is a part. It is not only the center as to location, but it is that which holds all these planets in their places, gives light and warmth and life to them all. Without the Sun there would not be a tree, a blade of grass, a flower, an animal nor man on the earth. This earth would be as barren as the desolate spot at the north pole, and more so.

Just so without the Word, without the life and activity of God in Christ, there would be no intelligent existence, no existing intelligence. All that we call mind, understanding, intelligence, knowledge, wisdom, thinking, feeling, study, learning, science, truth, these simply would not be.

But notice that John does not say that He put his finger on matter and started into intelligence. He breathed into man's nostrils the breath of men. His overflowing life must find some channel for expression, some vent for its activity. He breathed into man's nostrils the breadth of life and he became a living soul. All man's capacity for knowledge and understanding is the outworking of the life of God in the Word. All the desire for knowledge, all aspiration for acquisition of learning, all the awakening of mental and spiritual activity is the outworking of His life within us. It is limitless in possibility for it is God who worketh in us to will and to do.

Years ago we helped in a meeting in a country church in this county. Many were saved. Among them a young man who had finished the neighborhood school. He was a farmer boy and had before this no other idea but to settle down and make a living on a farm. As soon as he gave the preacher his hand in confession of faith in Christ, he went back to his school teacher and said, "I am going to college this fall." The life was the light of men.

Dr. J. W. Middleton of Clinton is this week with Pastor J. B. Middleton in a revival meeting at Eupora.

Pastor D. I. Young is rejoicing in a successful Daily Vacation Bible School at Eden. This is the second year and it reached a large number of young people, who did good work.



# News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

## TWO BOARDS UNITE FOR CONCERTED EVANGELISTIC PROGRAM

One of the most significant actions taken by a denominational agency in recent years was the unanimous and hearty decision of the Home Mission Board and the Sunday School Board to cooperate in a concerted, united Southwide program of evangelism.

The action of the Sunday School Board in its annual meeting June 4, was recommended by Dr. T. L. Holcomb following a conference with Dr. Lawrence on this matter.

"Our people are ready for a Southwide evangelistic movement," says the Home Mission Board executive secretary-treasurer. "Our times demand a new approach to the evangelistic problem. The Kingdom of God awaits the preaching of the Gospel of Christ in evangelistic fervor and power. Our two Boards are uniting for this very thing."

"The two Boards working together in the field of evangelism will be able to go out into the highways and hedges, remote sections and districts, congested centers and spiritually destitute places of our entire territory to compel, in the New Testament way, those who know not Christ to come to the great feast of the Gospel."

The Home Mission Board has the money set apart, designated from the income of the Bottoms Trust Fund, to establish again an evangelistic department. A committee, appointed several weeks ago to select a superintendent of evangelism, expects to announce soon the name of the person chosen.

## ELEVEN MISSIONARIES ON PROGRAM AT RIDGECREST

Eleven missionaries, two executives and two board members of the Home Mission Board, and fourteen state mission secretaries are to appear on the inspirational and informational program of the State and Home Mission conference at Ridgcrest, August 2-7.

Featured on the program will be a series of eight messages by Dr. Ellis A. Fuller, pastor of the First Baptist Church, Atlanta, and president of the Home Mission Board, on "Thy Kingdom Come."

Missionaries who speak will represent mission work of the Home Mission Board in the mountains, in Cuba, among the Mexicans, Negroes, Indians, and Jews, and in the Rescue Mission at New Orleans.

In addition to these who appear on the program, there will be a number of other missionaries at the conference from various fields. The conference affords a wonderful opportunity for Baptists to get acquainted with the missionaries and the work of the Home Mission Board.

Room and meal can be had for as low as \$1.50 per day. Reservations should be made by writing Mr. Perry Morgan, Ridgcrest, North Carolina.

## SEMINOLES ORGANIZE FIRST CHURCH, DEDICATE BUILDING

Rev. Willie King, missionary of the Home Mission Board to the Seminoles of Florida, after years of patient preaching and personal testimony, has finally won to Christ a sufficient number of that "runaway" primitive tribe of Indians to organize a church.

The first Sunday in June the church, the only one of any denomination among these people, was organized. On the same day a new building, erected by the Indians, was dedicated.

From Oklahoma for the services came a delegation of 27 Creeks, cousins to the Seminoles and initiators of mission work among their kinsmen. Representing Florida Baptists, who helped build the house of worship, were Dr. C. M. Brittain, state secretary, and Dr. Frank A. Keene, pastor at Fort Lauderdale.

Following the morning service, the Indians marched out into the sunshine for a ceremony of brotherhood. The barefooted women, brilliant in multicolored calico garments and yards and yards of beads, formed one line; the men, in khaki pants and cotton shirts, formed another. Then the men marched past the women and shook each one by the hand, after which the women shook the hand of each man.

As they marched they sang in Creek, gutturally yet melodiously, "The Son of God died for us and shed His blood to save us from our sins." Then a dinner of barbecued meat was spread on tables beneath the trees, and afterwards came more services. The following day two deacons were ordained.

The visiting Creeks remained several days to do missionary work among other Seminoles who live at random through the Everglades and near the west coast of Florida.

The church organized June 7 is the only church the Seminoles have in Florida at the present time. About fifty years ago there was an Episcopalian mission, but it has long been abandoned.

## NEWS SERVICE FREE TO PASTORS

The Home Mission Board issues each month a news service for churches that publish weekly bulletins, sent for several months to all pastors of full-time churches. Because of the expense of mailing to such a large list and because no accurate check of how widely the service was being used could be made, these news items are now being mailed only to pastors on request.

This news service provides brief facts and news about Home Missions suitable for use in the limited space available in church bulletins, and written in such a way as to be easily readable.

Pastors will not only render a service to the cause of Home Missions by using this material in their bulletins, but will also keep missions before their people constantly.

If your church publishes a bulletin, and you will use this service, write to the Home Mission Board, 315 Red Rock Building, Atlanta, Georgia, asking that your name be placed on the mailing list.

## SPECIALISTS TREAT TUBERCULOSIS AT BAPTIST SANATORIUM

A person who has a rare, violent skin disease does not consult a surgeon, nor does one in need of a serious major operation call in a skin specialist. Each seeks the services of the specialist who has had training and experience in the field of the patient's own malady.

Medical science covers too broad a field for any one man to be proficient in all of its branches. Rather than trying to cover the entire field, therefore, a physician selects one branch of medical science, seeks to perfect his knowledge in that field, and thus is enabled to give the best of service to patients who need his care.

Tuberculosis, although a slow progressive disease, is much surer of its victim than acute troubles, and needs the same expert care of specialists, under the best conditions, that is needed for any acute disease. For this reason tuberculosis sanatoriums, equipped with all modern methods of diagnosis and treatment, and providing specialists trained to treat the disease and nurses schooled to handle such patients, are maintained.

The Home Mission Board of the Southern Baptist Convention operates an institution of this kind, the Southern Baptist Sanatorium, El Paso, Texas, an institution valued at a half million dollars, and offering expert care for the cure of tuberculosis at rates as low as \$50 per month.

## DEAF PUPILS THANKFUL FOR BIBLES

Rev. J. W. Michaels, missionary to the deaf, at whose suggestion the Home Mission Board sent 420 Bibles to deaf boys and girls in the state schools for the deaf, has received many letters of appreciation from the pupils who were given the Bibles. Here is a letter from a little girl in Virginia:

"My dear friend:

"How do you feel? I was happy to hear from you.

"We got our Bibles last Thursday. I am happy, because you sent a Bible to me. I thank you. I will read it and take care of it.

"I say 'Hello' to you.

"Your friend, Margaret Rawley."

Other letters, expressing thanks and giving the assurance that the Bibles would be read regularly, were received from Oklahoma, South Carolina, Florida, Arkansas, Louisiana, and other states.

## PASCAGOULA CHURCH BURNED

The fire struck us at about 3:00 Sunday morning. So far as we know it was not by any accident. This is the fourth time the Baptists have been burned out in this city. Also the Methodists once, and the Presbyterians once. But while we are burned down, we are not burned out.

We were getting ready to do the brick veneering, and had one load of brick on the side track when the fire struck. Hence the entire building was up and the educational unit finished inside. We had moved into that unit two years ago the first of this month. Our actual outlay in cash was \$8,700.00. We have no debt, thank the Lord. We had only \$4,000.00 builder's risk insurance. Our plan is to proceed as we did before: erect the educational unit as quickly as possible, in order to take care of all the services of the church, and then erect the auditorium unit as soon as funds can be secured. We are sadly and seriously in need of financial help. Our people are not rich. In fact on the whole, they are poor in this world's goods, but have done miraculously well, and are now showing a spirit of determination, and willingness to sacrifice that I have never seen, in all the years of my ministry.

This coast country as a whole, and Jackson County as a unit, is so needy for the gospel, and for outstanding churches and sacrificial ministry, that it now looks as if I will have to give the few remaining years of my life to trying to place this church in a position to aid definitely in this needed ministry. My health is good, though I will be 74 on the ninth of this month. I need financial help, but most of all, I need the prayers and sympathy of the brotherhood. Pray for me that I may be sustained, and pray for my people, and in your prayer thank the Lord for the wonderful spirit He has put into them.

Yours in great faith,

N. O. Patterson

Pardon this poorly written letter. I have not fully recovered from the shock of the fire.

## THE SECOND DEATH

The region is black darkness where relief Comes not to soothe the weary throbbing brain; The heartless moments motionlessly creep— Each least one brings a new eternal pain. Remorse where smiting conscience never ceases To bring still deeper woe, grief makes insane, For anguish there eternally increases— All hope is gone, all thought of ease is vain. This is the second death where no reprieve Can ever come to bring the least relief, Or bring a tender moment to relieve One guilty heart from never ending grief. Impenitence feeds the eternal flame Where wailing tongues their guiltiness proclaim.

—William James Robinson

Kansas City, Mo.



# EDITORIALS

## JOHN'S PORTRAIT OF JESUS

There are many histories of Abraham Lincoln, and a number of pictures of him extant. There is more than one statue of him in public parks and art galleries. These are all interesting. They have of course the main features in common, as all resembling the original must have. But each history and each likeness has something distinctive. Otherwise there would be no need of them. Each has caught some characteristic of Lincoln worth preserving which particularly impressed the writer or artist, according to his capacity for understanding and interpreting.

So it was, and more also, with the character and life of Jesus. We have today four gospels which are four interpretations of the person and work of Jesus. These four remain as the standard and authoritative records by men who were divinely chosen and qualified to give us the account of Jesus. There are hundreds of efforts by men today to interpret Jesus in books, many of which are worthy. But even in the time of men who lived contemporary with him there were, Luke says, "many who had taken in hand to draw up a narrative concerning those matters, which have been fulfilled among us," taken from men who were eye witnesses and ministers of the word. Jesus so impressed his own age and every age that men had to take position with reference to him and write about him. He simply could not and cannot be ignored.

Among all the interpretations of Jesus given to us there is none that more truly, fully accurately, interestingly and helpfully sets him forth than that given us by John in his Gospel. It is generally agreed by those who accept John as the writer that John wrote the gospel when he was an old man, many years after the events of which he speaks. There is special value attached to it because of this. Of course there is a value to a document written soon after the events recorded, and we have them in the other gospels. But there is a value in the story of one who writes it many years after.

One advantage of this is that all things that are merely secondary and incidental disappear and the things which remain and stand out are the essential and necessary things.

Another thing that gives value to a narrative written long after the events is that truth is not always taken in instantly by the mind. It takes a long time to learn some things. The greater the truth the longer time necessary for its assimilation. There are some things too big to be seen at close range. The Washington Monument, the Capital in Washington, the Empire building in New York, cannot be seen to advantage when you stand within two feet of the walls. You must stand away from them. Pikes Peak cannot be seen by people while toiling up the Ute Pass. You must see it from a distance. John looked back over the years to say "In the beginning was the Word, and the Word was with God, and the Word was God."

Another advantage is that the passing years had given him an opportunity to test the truth which he had early in life heard with his ears. Truth is not truth to us until it has passed through the crucible of experience. The faith of a child is beautiful in its simplicity, such as Samuel had when God called him. But it stands out as a great mountain peak when as an old man, he could fearlessly call the people together and ask God for the testimony of a mighty rain at harvest time; or like Joshua who could say, "And behold this day I am going the way of all the earth; and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." See also what Solomon said at the dedication of the temple, I Kings 8:56. So John had tested through a long life the truth which he had heard when a young man.

The first impressions of Jesus on those associated with him were necessarily of his humanity. He was a man, difficult to understand, with marvelous powers, but still first of all a man. That he could be anything more was difficult for them to take in, and the assertion of his divinity was a shock. But as they got further away from his earthly life, they saw more clearly his heavenly nature. It took a long time and much meditation to take in all they had seen. But John saw it clearly, not simply because he had better spiritual vision, but because he lived longer and learned more. And so John tells us at the beginning about the deity of Jesus, and at the close of the book he says, "These things are written that you may believe that Jesus is the Christ the Son of God."

Now it is proper and perhaps needed that we say a word about the question of John's authorship of this Gospel. We cannot go into this matter in detail. But one or two things it is well to keep in mind. The attack is in all probability due to this very thing said above, that John is outspoken in his testimony to the deity of Jesus. He asserts it so baldly and boldly that those who deny the deity of Christ must cast some doubt or aspersion on its authorship.

Another thing will have to be taken into consideration. If John is not the author of this Gospel, then who could have been responsible for it. To deny that John is its author makes it necessary to find somebody who could have done it. And where will you find anybody except some one who had known Jesus personally who could have written these things about him, including several detailed accounts of conversations and addresses? These bear every mark of genuineness.

Another thing, if some other than John wrote this Gospel and sought to palm it off on John, or his contemporaries sought so to do, then we have the contradiction of the most highly spiritual book in the Bible the product of fraud, which a normal man will not believe. Truth is not disseminated by fraud, nor by deceivers.

John was an old man, with the penchant for details usual in an old man. He recalls the events of sixty years before more fully than those of yesterday. He had been probably years away from the scenes about which he writes. He is writing for people not familiar with Jewish life and conditions, in Palestine. He finds it necessary to explain some things in detail. His Gospel is for you and me, who live centuries after the events.

—BR—

### JOHN 1:3-4

—O—

Suppose it should read this way: "All things were made through him; and without him was not anything made. That which hath been made was life in him: and the life was the light of men." Did you read it slowly enough to notice the difference. The ordinary reading is this: "All things were made through him, and without him was not anything made that hath been made. In him was life, etc."

The difference is this, "That which hath been made was life in him." Of course this change in reading was not made by the writer of this column. It is the reading in the margin of the American Revision. And it is the reading (or translation) required by the Greek text of Westcott and Hort. What is the true interpretation it may not be possible to say with certainty and finality, but this is at least a possible translation, and one preferred at least by some. Everybody knows that Greek writers did not punctuate as we do. Punctuation had not then been developed as now. They did not use periods and paragraphs and capitals as we do, and so we are sometimes left in doubt or have to use the best judgment we have in determining the true meaning.

Suppose it does say "That which hath been made was life in him; and the life was the light of men." It would at least set us to thinking, which might not necessarily burst a blood vessel. What would this mean in the interpreta-

tion or understanding of this sentence in the introduction of John's Gospel?

Of course it leaves the first part just like it was, "All things were made by him, and without him was not anything made." But it introduces another idea in what follows, "That which hath been made was life in him." That would mean that the material universe (and the immaterial for that matter) came into being not only by his word, or by his stretching forth of his hand, but that it was the materialization of his life.

It would mean that the life which was inherent in him, that quality of his being which makes him the living God, which justified giving him the name of Jehovah, that this eternal, ceaseless energy itself took form in the things which were made. It would mean that this whole sentient universe is the expression, one expression, of the life of God. It would mean that the whole world, or worlds, are a manifestation of God. Not God, and not something apart from God, but the projection and embodiment of the life of God.

This would at least be in harmony with what Paul says in Colossians 1:16-17, "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions or principalities or powers; all things have been created through him and unto him. And he is before all things, and in him all things consist (hold together)." It means that they do not exist and could not exist apart from God. That without his will, the exercise of his vital energy, they would cease to be as quickly as they came into being.

It is in harmony with what Paul said at Athens, Acts 17:28, "In him we live and move and have our being." And maybe that is the meaning of that difficult passage in the fourth chapter (and other chapters) of Revelation where the "four living ones," (not beasts, not even creatures, but LIVING ones) are spoken of as being "in the midst of the throne and round about the throne." May they not be the embodiment of the life and activity of God, and of His Son, for in the next chapter the Lamb is spoken of as in the midst of the throne and of the four living creatures.

You may do your own thinking, but be sure you are thinking and not simply trailing somebody else. Of course some people do not like any change of interpretation, just as a horse does not like a change in his drinking place, whatever it may have been.

—BR—

The Editor Was Called Away Monday By The serious illness of his sister in Durant, Oklahoma.

Pastor Jenkins and the Lucedale Church had a gracious day Sunday, June 28. Four additions, three by baptism.

Be Sure to Read "Two Climaxing Weeks" in the Record this week, you will see some things of great importance about Ridgecrest.

Treasurer M. P. L. Berry Smiled as He Read his report Sunday for the previous month in the Clinton Church. Well, it's good to have a little balance in the bank even if you do know you will have to spend it before the month is gone.

Brother G. W. Strother writes:

The Hens of Rankin County Raised The Larger part of our traveling expenses for our return to China two years ago, and it was my pleasure to work with Bro. Wilds in the B. Y. P. U. conventions three years ago.

Pastorial Changes: H. H. Shirley Goes From Kirkwood Church, Atlanta to Elberton, Ga.—J. R. Bryant resigns Bethany Church, Kansas City.—Paul Stewart goes from Columbus, Ala., to Wynton Church, Columbus, Ga.—C. B. Reneass goes from Houston to Hennipin, Okla.—S. D. Dollahite goes from Marlin to Plano, Texas.

Rev. George H. Gay of Rosedale and Marks and Miss Eunice Channel of Gallman were married at the home of the bride's father and mother at Gallman on July fourth. They will spend a short while in western North Carolina, before returning to his Mississippi pastorate. Brother Gay is a recent graduate of Mississippi College and of the Louisville Seminary.



DR. J. R. CARTER

On Thursday of last week the news was carried over the state of the death of Dr. Joseph R. Carter, known and loved in Mississippi as few Baptist preachers have been. Measured by the New Testament standard he was a truly great man, for his conception of life was embodied in sacrificial service. His worth was better known and recognized by his work for nearly a quarter of a century as superintendent of the Mississippi Baptist Orphanage. The test of these years left no question marks after his name, but placed him among the first of those who have given their lives to minister to the needs of others.

We do not know his exact age, but he was born in Lawrence County something over seventy-five years ago. He was of as sturdy stock as could be found among the people who have made Mississippi. There is no better discipline than that gotten by boys who grew up in the wholesome atmosphere of a farm home, where the religion of Jesus is the rule and joy of life. Such a home was his. When prepared for college he went to Mississippi College from which he was graduated with the Lowreys under the presidency of Dr. W. S. Webb. He also attended the Seminary in Louisville.

When we first met him he was pastor at Blue Mountain where the older members hold him still in deep affection. About thirty-five years ago he came to be superintendent of the Baptist Orphanage and remained at this post for nearly 25 years. Under his management the home became a training school for boys and girls where they were fitted for home-makers, and for many useful trades. Dr. Carter knew how to do many things well, and this served him in good stead as superintendent. His work showed the marks of good common sense and of fatherly kindness. He had no children of his own, and these wards of Mississippi Baptists became the special objects of his affectionate care.

Brother Carter was particularly happy in his family relationships. He was first married to Miss Sumrall who died while devoting herself to the children of the home. He was later married to Miss Flowers who had been several years matron at the Orphanage. The latter survives him, making her home at Magnolia.

His friends did not think of him as nearing the end, in spite of his years. He had always been so strong and hale in body and so alert in mind. The end came suddenly, and he was spared the suffering. The body was laid to rest last Friday at Magnolia, after tributes paid him by friends of the years. We are grateful for the service he rendered, and our sympathy is with his companion to whom the loss of him is great.

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

indebtedness of the Convention. If four thousand more will join this number, Baptist credit and Baptist honor will soon be back to par.

The Lord has saved His work in times of great crises by dependable minorities. If five thousand Baptists will step under the load and assure its payment, all of the machinery will soon be adjusted and functioning and next year will be a banner year for the work of the Kingdom.

The plan which has been proposed for paying debts is most reasonable. It is within reach of one-third of the Baptists of Mississippi. One-third of the 250,000 Baptists in Mississippi could easily give \$1.00 per month and pay off the debts of the Convention. The tobacco bills of this number would more than pay the \$1.00 per month. The amount spent at places of amusement would much more than pay the debts. A person redeemed by the blood of Christ should not treat lightly the appeals which are being made and should not be satisfied to stay out of this worthy undertaking while some of his brethren are manfully carrying their part.

First of all, every preacher in the State should lend his whole-hearted support. Practically all the preachers could easily give \$1.00 per month.

The preachers alone would add more than five hundred members. This would mean more than \$6,000.00 a year from the preachers alone. Then the preachers could appeal with effect to the membership of the churches.

The plans of the Campaign will be announced at an early date as well as additional helpers. But do not wait for announcements. If you have not become a member of the Five Thousand Club, procure a membership card, sign it and send it in, if possible, with \$1.00 for each month that has passed during the present year; but if not, \$1.00 for the present month and then send \$1.00 for each month thereafter.

RECEIPTS STILL RUNNING AHEAD.

The Cooperative receipts for the first six months of 1936 were.....\$42,684.42  
The Cooperative receipts for the first six months of 1935 were.....\$39,553.72

Gain.....\$ 3,130.70  
The designated gifts for the first six months of 1936 were.....\$47,425.83  
The designated gifts for the first six months of 1935 were.....40,122.23

Gain.....\$ 7,303.60  
Total increase for the first six months of this year over the first six months of last year is.....\$10,434.30

It is always encouraging to be advancing over previous attainments. But the increase is not in keeping with the increase of bank deposits and of money in circulation and sales tax receipts.

To keep our prosperity balanced, there must be a larger increase in contributions to the Cause of the Master who holds the seasons in His power.

RIDGECREST CONFERENCE

A splendid program has been prepared for the conference of the Home Mission Board and the State Mission Secretaries August 2-7. We would encourage our Baptists of Mississippi to attend this conference. Interest in Foreign Missions has been greatly revived in recent years by the conferences of the Foreign Mission Board held in Ridgecrest each summer. Interest in Home and State Missions will likewise be revived if our people will attend the conference on the date given above. Dr. I. J. Van Ness, former Secretary of the Sunday School Board, stated last year that the conference held in the interest of Home and State Missions was one of the most helpful he had known of.

So, for those desiring a vacation and a cool place in which to enjoy it, along with spiritual inspiration, the writer would recommend that you go to Ridgecrest for this conference.

SOCIAL SERVICE REPORTS—Arthur J. Barton, chairman of the Social Service Commission, has placed a considerable supply of the Social Service report submitted and approved at Saint Louis, with State Secretary Dr. R. B. Gunter for free distribution throughout the state. It is especially desired that moderators and clerks of the associations have copies and that one of these be placed in the hands of the chairman to report on Temperance and Social Service at the district association. The report contains much valuable information and should have wide distribution and careful reading. All persons interested can secure copies by sending a postal card request to Secretary Gunter, Baptist Headquarters, Jackson, Miss.

Brother Bryan Simmons recently closed a ten days meeting with our Wausau Church in Laurel. To me it was a very helpful meeting—the attendance and interest were excellent. Brother Simmons was no stranger to us, as he lived here for several years. His preaching was of a high order, and much enjoyed by our people. As one result of the meeting I was able to baptize six of our young people, and one other came by letter. We are having some serious handicaps in our Wausau work, but on the whole we are making some advances.—E. T. Mobberly, Pastor.

LET'S GO

"Ask the People and They'll Subscribe"

By A. L. GOODRICH, Circulation Manager

862 NEW SUBSCRIBERS SECURED  
Slightly Short of 8000 Mark. 89 Per Cent Increase over 1935 Foreign Advertising Rate

A final check-up shows 862 new subscriptions received during June. Our goal was 800. We exceeded that by 62, but sad to relate, the 862 new subscribers didn't put us over the 8000 mark in subscriptions BECAUSE during June 350 subscribers failed to renew their subscriptions. Several reasons account for these 350 lost subscriptions.

1. Negligence on the part of some pastors for most expirations will renew if asked. (Some pastors tell me that they send word to the expirations. That is not enough.)
2. The drought scared or discouraged some. But many of them won't renew now that crop-saving, money making rains have come.
3. Some expirations have never learned the real value of the Record to individual Mississippi Baptists.
4. Negligence and oversight and procrastination are other causes.

We speak to our friends about other things, of new recipes, club meetings, meetings of so and so, new suit, dress, easy wearing shoes, new auto accessory etc., and ad infinitum, why not AT LEAST do as much for the Record?

In Mississippi there are 1,400 churches, 500 pastors, 809 W. M. U. Presidents and 1,000 Sunday School superintendents and B. Y. P. U. Presidents, 90 per cent of them could IF—get at least one new subscriber that would mean an immediate increase of 2,978 subscriptions. That would mean more advertising income, 8,934 new readers and increased interest all along the line.

We did get a few more than our 800 new subscribers, but due to the loss of 350 expirations we slightly failed on getting a 100 per cent increase over our 1935 advertising rate but every subscription helped and we will get an 89 per cent increase over our 1935 rate.

To write or see all who helped would be a many-man job, so here and now from the depths of our hearts in behalf of the Baptist Record (Mississippi Baptist's own paper) the cooperative program, the work and the workers, I thank everyone who helped in any way. It simply shows that many folks doing a little amounts to a LOT. THANX.

A. L. Goodrich,  
Circulation Manager.

Dr. J. W. Dickens Looks After Spiritual Interests of people in the hospitals in New Orleans. Many patients are Mississippians. He could supply on Sundays for brethren who wish him.

Tuskegee Institute in Alabama Reports That in the first six months of this year there were 4 lynchings, same as last year, and two less than in 1934. All were negroes. There was one in Arkansas and three in Georgia.

Because of Continued Ill Health, Brother J. M. Metts has resigned the pastorate at Water Valley. He is making a brave fight for recovery and we hope the rest will completely restore him. At his time of life, however useful his past may have been his best years ought to be before him.

We Hear That Dr. Frank Tripp declines the position of Director of Promotion to which he was elected by the Ex. Com. of the Southern Baptist Convention. We are sorry for we had thought of him as the logical man, and now it all has to be done over again.

If The Administrator of Baptism Does Not matter, then an infidel can validly administer it along with Methodists, Campbellites, Mormons, and Greek Catholics. If the administrator did not matter, why did Jesus walk around sixty miles to be baptized by John the Baptist instead of having someone else do it?—Baptist Reflector.



### THE SUNDAY SCHOOL WORLD CHALLENGED

Eldridge B. Hatcher

How inspiring the thought that the Sunday school teachers and scholars, in all parts of the world, come together every Sunday for a study of the same chapter of the Bible.

But what is the challenge?

It is the challenge—from the Bible—to put Christ at the center of the Sunday school lessons during the next three months, beginning with the first Sunday in July.

"Why, of course," you say; "Christ ought to be put at the center of every Sunday school lesson throughout the year!"

Splendid! Your Biblical orthodoxy is exhilarating. You ought to shout that statement from the housetop, for—did you know—there are some teachers who do not seem to think that Christ should be given chief attention in every lesson. Drop into their classes and I fear that you will note that they put at the center of their discussions, not Christ, but the human characters and the human elements in the lesson.

"But why do you single out the next three months as the special period over which this challenge hangs?"

Because during that period all the Sunday school lessons, except two, will be taken largely from the book of Acts, and the book of Acts, in a very special sense, has Christ as its subject. It shows Christ in action.

"I thought the book gave chiefly the actions of the Apostles, rather than the acts of Christ. The book is called the 'Acts of the Apostles.'"

Mis-called you might say, for Luke, the author of the book, settles that question. He indicates in the opening verses of Acts that he is writing the book for the one specific purpose of telling what Christ continued to do and teach on earth after He ascended to Heaven. In these opening verses he refers to his former book, the Gospel of Luke, saying that in that book he had told of what Jesus had begun to do and teach while here on the earth. The just inference is—and practically all Bible scholars are agreed—that he meant that in Acts, which he was beginning to write, he would tell what Jesus continued to do and teach on earth from His throne in Heaven, and his book is true to that purpose. Throughout the book we find Christ carrying out His world-evangelization program through the Holy Spirit who is working in the hearts of the disciples.

Every Sunday school teacher as he enters his class is confronted with this question:

"Shall I send my scholars away, after the lesson is over thinking and talking about the greatness of Peter and John and Paul and the wickedness of Felix, Agrippa, etc., etc., or shall I send them away talking about the wonder and glory of Christ and saying to one another 'I have learned something new about Christ today, and Christ is becoming more and more real to me.'"

To accomplish this latter result the teacher must not merely "bring in" Christ quite often, but he must keep the attention of his scholars fixed upon Him from beginning to end, using the human characters as windows through which they may look upon Christ and study Him. Happy that teacher who can so train his scholars that the one question in their minds each Sunday as they enter their class will be: "What shall we learn about Christ today?"

"Ministers are human. They find their greatest solace in service, but they need also some human appreciation on the part of those they serve. Many a splendid minister has been lost to the church, not so much because of the poverty of his calling itself, as because his poverty meant a congregation callous to the service attempted to render. The ministry needs successful men if a new interest in religion is to be aroused. And how many men can live in poverty all their lives and face an old age of charity and still feel that they have made a success of life?—The Relief and Annuity Board.

### SOME MEETINGS

Evangelist Bryan Simmons

The month of June afforded opportunity for three unique meetings.

#### Waltersville

After discussing the Cooperative Program at the morning session of the Fifth Sunday Meeting of Carroll County Association, I drove to Waltersville to begin a meeting on the fifth Sunday night in May. Waltersville is a suburb of Vicksburg on the north. The little building nestles on the side of a hill just off the highway in the vicinity of the National Park. The work here is the fruitage of "Second Mile" efforts on the part of Rev. J. L. Boyd, pastor at Bowmar Avenue, Vicksburg. We visited in the homes during the morning, held a service for children just before the noon hour and preached at night. The immediate results were, a fine group of children drilled in Bible verses, and Christian choruses, seven added to the church membership and renewed interest on the part of the membership. Only eternity will reveal the results of the patient, unselfish efforts of this faithful under-shepherd. May his tribe increase.

#### The Log Store

This log store is some five miles east of Vicksburg. There is no sort of church organization in this community. Here, too, brother Boyd began some mission work about a year ago. At present brother R. E. Pinson, a Mississippi College student, is visiting them each Sunday, preaching and aiding with a Sunday school.

A few months ago they secured the use of this discarded building and fitted it up with some home-made benches. Brother Pinson and his co-laborers wrought well in preparing for the meeting and the Lord rewarded their works of faith. A fine spirit was manifest, good order prevailed, the people came in goodly numbers both day and night, there were twenty-one professions of faith and one old man came penitently confessing his backslidings. A church organization is expected here in the near future.

#### Wausau, Laurel

After two weeks in the environs of Vicksburg, your evangelist journeyed to Laurel for an eleven days meeting with Pastor E. T. Mobberly and his little flock at Wausau. Of Wausau it might well be said, "For a great door and effectual is opened unto me and there are many adversaries" (I Cor. 16:9). Like Paul, under such circumstances, with little thought of financial remuneration, Pastor Mobberly is working away patiently, persistently, and effectively.

The Masonite plant, located near the church, operates twenty-four hours a day, seven days in the week. This is regularity with a vengeance; but it makes for irregularity in other matters. This, the heat and stolid indifference kept many away. Those who came were in earnest and the Lord answered their prayers with six for baptism and one by letter. The Masonite plant is enlarging considerably and this is increasing the responsibility and opportunity of Pastor Mobberly and his band. They deserve our prayers and co-operation.

These fields indicate three types of mission work being done in Mississippi. All are needed and all are effective and I am glad to have had this part in the work. All Mississippi Baptists should rejoice that through the Convention Board and these unselfish workers opportunities are afforded to share in such laudable missionary endeavors. Help through the Cooperative Program.

Roger Babson was recently made moderator of the Congregation General Council. In a message to the delegates he attributed lag in church attendance to rapidly declining birthrate in Congregational families, to constantly lowering standards on such subjects as liquor, gambling, Sunday observance, etc., to the neglect of family worship and religious training in the home, to the competitive scramble for things, lack of interest in social justice, carelessness about voting privileges and civic duties.

### A PECULIAR PEOPLE

By William James Robinson, A.M., D.D.

God hath made of one blood all nations of men. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12). By nature we are "without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). "And you hath he quickened, who were dead in trespasses and sins; wherein in times passed ye walked according to the course of this world, according to the promise of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:1, 2).

To sum it all up in Adam we all died; we have all deliberately sinned; we are all by nature dead in sin; having no hope, and without God in the world. It would be hard for the most fertile imagination to picture a more deplorable situation. Aliens from the commonwealth of God, without Christ, without hope, without God—hopelessly beyond hope.

But while we were in hopelessness "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14). This passage reveals God's gracious purpose toward us in our hopeless condition. "His grace appeared" to us that he might change our hopelessness into unspeakable triumph by redeeming us "from all iniquity." A more gracious act can not be conceived.

God's "peculiar people" are not an accented people, not an abnormal people, not in any wise an objectionable people, but in each and every particular a superior people. They are human, but humanity at its very best. God's peculiar people are born from above. They are new creatures in Christ Jesus, sinners saved by grace. John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is" (I John 3:2).

The "peculiar people" of God, then, are fallen, sinful descendants of Adam, once dead in trespasses and sin, but by the sovereign grace of God have been redeemed from all iniquity, and are sons of God, and joint heirs with Christ. Who can comprehend the marvelous riches of the grace of God?

Persons who have enjoyed superior advantages are expected to deport themselves accordingly. The sons and daughters of the noblest parentage are expected to reflect in their character and conduct true nobility. When they do not we are chagrined. Even so should Christians depart from all iniquity and from their incomparable superiority over unregenerated men. Paul says: "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness" (Rom. 6:19). Great men devote little time to trifles. The sons of God should intensely devote all they are to the honor and glory of their Father.

God's "peculiar people" are "the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the home. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16). The fact that God's "peculiar people" are the light of the world places on them a very heavy responsibility, but also grants to them a most glorious privilege. Who would not gladly lead men from the dark-



ness and bondage of sin into the wondrous light of truth, liberty and righteousness?

Many who profess to be of God's "peculiar people" are not letting their light shine very brightly. They are not walking very circumspectly. Observers cannot see Jesus in them. Their works belie their profession. "If therefore the light that is in thee be darkness, how great is that darkness?" (Matt. 6:23). It is great enough to intensify blindness. Jesus said: "He that is not with me is against me; and he that gathereth not with me scattereth" (Luke 11:23).

Persons professing to be Christians, but living grossly inconsistently are the greatest hindrances to the work of the faithful servants of the Lord. In reality they are serving the devil effectually.

God's "peculiar people" are called "the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13). Consistent Christians, God's "peculiar people" are far and away the greatest contributors to the welfare of humanity, they are the strength and health of society; but when the salt loses "its savour" it becomes a curse to society.

God's "peculiar people" are to be "zealous of good works." They are to be intensely active in doing their Lord's will. They will be about their Father's business wholeheartedly. In closing his wonderful presentation of the doctrine of the resurrection Paul said: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). How can a man have this glorious hope and not be zealously affected for the glory of his Redeemer and the salvation of men?

The wheels of Zion are dragging today. Our churches are sorely handicapped by "wickedness in high places"; so much so that real gospel preaching is despised, rather than encouraged by many church members. Wickedness is rampant, debauchery is raging and iniquity has become honorable.

Nothing is more needed today than that God's "seven thousand who have not bowed the knee to Baal" assert themselves boldly, heroically and uncompromisingly. One of God's "peculiar people" shall chase a thousand and two shall put ten thousand to flight.

"Why call ye me Lord, Lord and do not the things which I say?" (Luke 6:46).

Kansas City, Mo.

#### MODERNISM

Throughout the long history of the Christian church every generation of Christians has had some powerful opposing force to overcome. The greatest obstacle which confronts the Christian of today is modernism. Modernism is all the more dangerous because it is so hard to detect before it has done its harm. Under the guise of intellectuality it creeps into our churches and kills their spirit, leaving only the shell of Christianity.

Yet modernism is only pseudo-intellectuality. The modernist has an intelligence complex that causes him to swallow hook, line, and sinker everything dressed in a pretty academic garb. Because he admires the reasoning and analysis of other modernists, he eagerly accepts their conclusions. He fails to take into consideration that, however faultless the mental process, a conclusion drawn from faulty premises is itself false. The most glaringly erroneous premises among modernists today are: (1) the divinity of Christ is a superstition; (2) life after death is more speculation; (3) hell is a myth. All modernists, of course, do not accept these premises. Let us now examine both the case of those that do and that of those that do not and see just how shallow minded they all are.

The universal characteristics of modernists are their lack of evangelism and their concentration on the morality and material welfare of men.

Now every merchant has to either affirm or deny that Christ is divine and that man as an immortal soul needs to be saved from hell. (I use the term hell rather than sin because many who deny both the divinity of Christ and the existence of hell admit that man needs to be saved from sin in this life.) If the modernist affirms the divinity of Christ, is he not foolish to waste his life expounding an empty moral code when he could be pointing men to the Christ, who not only gave us the precepts which the modernist expounds but is able to give us the power to follow those precepts? If he admits that man stands in need of salvation from an eternal hell, is he not more than foolish to spend all his energy in improving the material welfare of men, as important as that is, when he could be leading men to an atoning Christ who has brought their salvation with his life? Under such conditions how can the modernist excuse his lack of evangelism?

If, on the other hand, the modernist denies the divinity of Christ and man's need for salvation, he has left of Christianity a moral code. His Bible becomes merely a collection of myths and figures of speech. Under these conditions why does he insist on obscuring the truth he has in the shell of a wornout religious creed? If the Bible is fiction, why does he not discard it rather than mix it hopelessly with his truth and then strive earnestly to extricate the truth again? If it is merely some precepts of Christ and not Christ himself that he worships, why does he waste so much time talking about Christ?

Ah! He thinks he can answer that last one. Christ is the great example of his precepts; the pattern by which men should mold their lives. But, if Christ, a mere man, was able to make His life what it was, surely other men, now that the egg has been stood on its end, are able to make their lives what His was. If Christ's life was merely an example, then the example of any other man who followed as truly the same precepts would serve just as well. Why, then, does not the modernist make his own life an example, thereby proving his contentions beyond the shadow of a doubt and giving men a pattern which they can inspect at shorter range?

If modernism cannot, and its inability is obvious, answer the questions presented in this article, it has failed, as all the other forces which oppose Christ's church have failed and will fail. Our part in its downfall is to live close to Christ and to be able to give in humbleness a reason for the faith that is in us.

#### THANK YOU

To those named below for lists of subscriptions recently sent in.

Rev. L. T. Dyess, Meridian; Mr. F. R. Tillman, Mr. M. L. Shannon, Pontotoc; Mr. E. C. Bancroft, Mr. W. A. Biggs, Mr. M. W. Stone, Mr. Charlie Still, Mrs. R. M. Culpepper, Mr. W. L. Brown, Mr. W. M. Bancroft, Mrs. Percy Culpepper, Mrs. H. R. Rogers, Mr. J. M. Lawrence, Mr. J. E. Strange, Meridian; Mr. L. Z. Dickey, McComb; Mr. Floyd M. Britt, Silver Creek; Mrs. J. W. Parker, Hattiesburg; Mr. L. E. Davis, Mrs. Ludie Barr, Newton; Mr. Clarence Chapman, Mr. L. R. Robinson, Mr. A. C. Hailey, Mrs. J. D. Bridges, Mr. Robert Dandridge, Miss Ethel Hinton, Mrs. T. J. Tidwell, Miss Annie Hardy, Mrs. F. E. Gibson, Hickory.

Mrs. G. W. Pippin, Mrs. T. H. Coker, Mr. C. N. Kennedy, Mr. C. E. Sellers, Mr. K. C. Mabry, Mrs. Nora Brook, Mr. J. I. Newton, Miss Stacy Waller, DeSoto; Mr. L. F. May, Sandy Hook; Mrs. Nellie Thomas, Mrs. Sim D. Thatch, Heidelberg; Mrs. Delia G. Leonard, Mr. W. M. Little, Mrs. O. C. Volchart, Mr. D. J. Corum, Mr. A. G. Leggett, Laurel; Miss Lora V. Smith, New Albany; Mr. Willard Brock, Mrs. J. L. Sumner, Mr. M. H. Rogers, Mr. E. L. Bancom, Newton; Mr. Otis R. Smith, Poplarville; Mr. W. H. Counts, Durant; Mrs. O. C. Massey, Mr. Herbert Stainton, Mrs. J. E. Steinwinder, Ray and Oliver Strickland, Mrs. H. F. Coghlan, Mrs. J. M. Jones, Mr. S. C. Bryant, Mr. L. J. Lowe, Miss

Ruby McCraw, Laurel; Mr. P. M. Stokes, McComb; Mrs. T. E. Saxon, Wesson; Mrs. C. H. Pritchard, Crystal Springs; Mr. W. J. Thames, Hattiesburg; Mrs. G. W. Conerly, Brookhaven; Rev. O. U. Rushing, Jackson; Mr. C. J. Kees, Magee; R. B. Bailey, C. C. Sojourner, Mr. N. C. Marshall, Georgetown.

Rev. S. B. Harrington, Gallman; Mr. J. B. Walters, Mrs. A. T. Walters, Mr. J. T. Walters, Mr. G. J. Funchess, Mrs. V. R. Burt, Mr. W. J. Bright, Mr. Oto Bell, Mr. J. J. Bell, Mrs. S. O. Bell, Crystal Springs; Mrs. L. C. Upshaw, Mr. L. H. Beverly, Mr. Lew Wallace, Mr. D. V. Cooley, Mr. Sam Lindsey, Mrs. J. M. Porter, Mrs. R. K. Booth, Mrs. J. B. Jarvis, Mrs. Otis Boyd, Laurel; Rev. Z. B. McAlpin, Magee; Mrs. Dan C. Rogers, Collins; Mrs. W. A. Weems, Jackson; Mr. Q. Q. Harris, Canton; Mrs. John Laird, Prentiss; Mr. W. W. Davis, Mr. Grady Smith, Meridian; Mr. D. Barger, Chalybeate; Mr. J. R. Coker, Waynesboro; Mr. J. A. Schoolar, Mashulaville; Mrs. Viola Pentecost, Mr. J. W. O'Keefe, Mrs. O. B. Lindsay, Dr. W. H. Weeks, Doddsville; Mrs. Henry F. Boach, Meridian; Mrs. E. C. Pitts, Brookhaven, Mr. F. P. Ellis, Jr., Mr. G. C. Doby, Mr. J. G. Giles, Mr. F. P. Ellis, Waynesboro; Mr. W. M. Taylor, Mrs. R. B. Williamson, Mrs. S. C. Ray, Mrs. L. P. Howard, Miss Lelia Pinkston, Mrs. J. W. Maxwell, Mr. W. H. Irby, Laurel.

Rev. Barney Thames, Wellington, Kans.; Mrs. Clyde Coker, Mr. John McKenzie, Mrs. Elsie Cathey, Fernwood; E. C. Fishel, Hattiesburg; Rev. J. L. Courson, Lamar; Mr. R. L. Simmons; Mrs. J. M. Cain, Wiggins; Mr. W. W. Collier, Kewanee; Mrs. W. J. Hayes, Boyle; Mr. Herbert Herrington, Mr. E. L. Sutton, Sontag; Rev. F. Z. Huffstatler, Myrtle; Mrs. Travis Gowna, McAdams; Mr. A. E. Cox, Bay St. Louis; Mr. T. G. Hindon, Mrs. John W. Lewis, Mr. A. D. Peden, Mrs. B. Z. Cooper, Dr. E. C. Armstrong, Mrs. C. D. Hill, Mrs. Kate Carter, Mrs. Jewel Keys, Mrs. Homer Denham, Laurel; Mr. W. Y. Huff, Shubuta; Mr. H. R. Denham, Montgomery, Ala.; Meridian 8th Avenue, 6 new subscriptions; Meridian 15th Avenue, 7 new subscriptions; Meridian Southside, 6 new subscriptions; Rev. R. L. Wallace, and 18 others, Raymond; Rev. R. L. Wallace, and 14 others, (Terry Church); Dr. J. M. Walker, and 23 others, Aberdeen; Rev. N. G. Hickman, and 5 others, Winona; Mr. J. R. Hunt, McCalls Creek; Mrs. J. P. Russell, Florence; Mr. C. B. Thomas, Mr. O. L. Hudson, Mrs. R. L. Galbreath, Clarksdale.

Mrs. T. A. Gilbert, Mrs. Lewis Tilgham, Mr. O. P. Phillips, Meridian; Mrs. R. J. Thompson, Ethel; Mr. J. M. Bufkin, Wesson, Mr. J. W. Story Mrs. T. I. Carter, Mr. V. B. Fagin, Laurel; Rev. George P. White, and 8 others, Hazlehurst; Mrs. I. H. Stucky, Meridian; Miss Bessie Puckett, Chunky; E. C. Fishel, Hattiesburg; Rev. A. H. Miller, Meridian; Rev. W. R. Cooper, and 18 others, Tylertown; Mr. John M. Nicholson, Neshoba; Mr. G. C. Tatum, Mrs. G. C. Chapman, Waynesboro; Rev. L. E. McGowan, Jackson; Mrs. W. P. Chambers, Mrs. D. P. Morris, Lena; Miss Alta Hales, Polkville; Mr. G. O. Killam, Mr. Fred F. Walters, Morton; Mrs. J. W. Bryant, Collins.

Mr. C. E. Daniels, LaGrange, Ark.; Mr. W. B. May, Ashland; Mrs. W. D. Johnson, Clarksdale; Mr. C. A. Smith, New Albany; Rev. A. Sidney Johnson, and 30 others, Hattiesburg; Rev. R. L. Smith, and 11 others, McComb; Mr. J. M. Powell, and 9 others, Ellisville; Mr. R. G. McCorkle, Oakland; Rev. John F. Measells, and 11 others, Amory; Rev. Jas. A. Bryant, and 28 others, Tylertown; Mr. W. C. Sledge, and 17 others, Money; Mr. H. W. Roberson sends us 6 from Kosciusko, 1 from Ethel, 1 from McCool, 17 from Aberdeen, 1 from Meridian; Mr. W. B. Dixon, Mr. W. H. Edwards, Miss Joanne Stuart, Greenwood; Miss Emma Wilkins, Mrs. B. D. Moore, Duck Hill; Mrs. R. C. Adams, Roxie; Rev. J. L. Boyd, Vicksburg; Mr. W. C. Bradshaw, Honeygrove, Texas.

Mrs. F. Pickering, Summerland; Mr. Chas. F. Storey, Laurel.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

These splendid girls attended the Southwide Y. W. A. Camp at Ridgecrest June 23-July 3. A few of them give us here some impressions.

Minnie Kay Hurst, Laurel; Bessie Pearl Hurst, Laurel; Gertrude Herron, Sumrall; Polly Love, Hattiesburg; Ann McWilliams, Hattiesburg, Blossie Riley, Leland; Carolyn Eubanks, Sallis; Jamie Childs, Calhoun City; Frances Boushe, Grenada; Edna Earl Jones, Jackson; Letitia Chambers, Jackson; Mary Evelyn Lyle, Jackson; Clara Mae Lee, Jackson; Bessie Lee Raines, Jackson; Mildred Paschal, Jackson; Juanita Williams, Jackson; Evelyn Shows, Jackson; Mary Jones, Terry; Clyda Mae Herrington, Terry; Doris Parker, Bay Springs.

Mary Johnson, Bay Springs; Gladys Martin, Bay Springs; Gladys Ball, Richton; Mrs. Frank McDonald, Meridian; Louise Mayo, Complete; Georgia Bell Bryan, Meridian; Ruth Oliver, Meridian; Elouise Wilkerson, Bailey; Julie Carter, Hickory; Mrs. L. E. Robinson, Magee; Edwina Robinson, Jackson.

An ideal place for a girl to learn the Christian spirit and the true fellowship that exists among the Y. W. A.'s is at Ridgecrest, where on June 23rd over nine hundred girls from all parts of the South assembled. Ten glorious days filled with a variety of activities were the result of this camp, and I believe that there was no girl there who did not enjoy every minute of the time.

Personally, from being there I feel that I have gained many new and wonderful things, both mentally and spiritually. During the morning Watches and the evening Vespers I felt a certain calmness of mind and spirit that only those speakers and on those services could bring. The classes and meetings which were held in the mornings were not only interesting and educational but furnished real inspiration for more diligent Christian work in the future. My only regret was that I couldn't be more than one person so that I could attend two or three classes at one time.

The afternoons at Ridgecrest will always hold their place in my heart, for it was there that we could really become acquainted with the lovely scenery in and around Ridgecrest. Hiking, mountain climbing, sight seeing, swimming, canoeing, and playing tennis provided the amusements for the afternoons and all of the girls took advantage of the fun offered. We did not have to leave Ridgecrest, however, to find beautiful scenery. We saw the sunrise from the top of Mr. Kitazuma; we saw the mountain through the rain and in the late afternoon sunshine; we found hidden in the woods the two springs—Johnson Spring and Cox Spring. And in all of these things we found beauty and peace. No wonder that so many strong and lasting friendships begin there at Ridgecrest, its very essence is friendliness. From my ten days there I have found that it is truly a place to make friends, to learn to enjoy and appreciate life to the fullest and to feel more distinctly that spirit of Christian fellowship toward all the world. May there be many more Y. W. A. Camps at Ridgecrest, and may there be many more girls with the good fortune to attend them!

Letitia Chamzbers, Jackson, Miss.

### FELLOWSHIP

Mr. Webster states that "Fellowship" is the state of being a companion. The condition of being sharers or partakers. This is the fundamental meaning of fellowship.

Fellowship, as I have come to know it in these few days of camp at Ridgecrest, means more to

me than just the fundamental translation of the word itself. It is something alive and real that grasps one in its clutches here and won't let go.

In my daily association with these splendid girls I find that they share in each other's problems and are ever ready to lend a helping hand. The camp life is a splendid example of cooperation and fellowship which draws one closer to God.

Juanita Williams, Jackson, Miss.

### VESPERS

"Day is dying in the West,  
Heaven is touching earth with rest  
Wait and worship while the night  
Sets her evening lamps alight  
Through all the sky"

The trumpet, echoing the melody of this beautiful hymn through the hills, proclaimed to all the call to worship at Lake Dew for our Vesper services. As the sun began to show its last gleams across the western sky and as the shadows of night began to fall, God and His love became very real to us. The strains of a lovely hymn sung at a distance in the quiet of the hour made us feel that God in all His glory was in our presence.

Vesper services to me were the most inspiring messages of the entire camp. Several members from Camp faculty led these services each evening. Miss Juliette Mather, a most charming speaker, conducted our first twilight devotional in which she told of some of the experiences in the Holy Land.

A very outstanding speaker whom we were fortunate to have was Dr. S. Parkes Cadman of New York City, Mr. Kewano, a Japanese friend attending the Seminary at Louisville, Ky., gave an inspiring talk on one occasion on "Christian Love."

The Sunday evening service was the most inspiring and outstanding service of the entire series. At that time the workers of the Home and Foreign Mission Boards at the camp, together with Mrs. F. Y. O. Ling, Corresponding Secretary of the W. M. U. of China and Miss Mather, brought to us glimpses of the Y. W. A.'s in different countries. Some of these speakers were dressed in the costume representative of the country they told about. All of these short talks meant much to all.

The closing vesper services were led by Mrs. W. J. Cox, Treasurer of the Southwide W. M. U. This servant of God gave messages that stirred the hearts of everyone. Her talk on "Overcoming Barriers in our Lives" was most helpful and inspiring.

From my experiences at Ridgecrest, this year, the camp would not have been a success without the vesper services at the close of the day. The blessings received from these services are treasures to be stored in our hearts.

Minnie Kay Hurst, Laurel, Miss.

### DISTRICT 8, Jr. GA. CAMP.

So. West Jr. College, Summit, June 18-20.

#### Camp Helpers.

Miss Lonnie Bell Standifer.....	McComb
Mrs. Robert Hutchins.....	New Hebron
Mrs. W. W. Bullock.....	Tylertown
Mrs. J. E. Pigott.....	Tylertown
Mrs. Ora Mae Berry.....	New Hebron
Mrs. Edna Watkins Hewitt.....	Summit
Miss Frances Johnson.....	McComb
Mrs. H. L. Simmons.....	McComb
Mrs. R. I. Hughes.....	McComb
Mrs. W. C. Morgan.....	Silver Creek
Mrs. Walter Leggett.....	Brookhaven

Miss Fannie Traylor, Guest speaker Friday.

And such a fine group of sweet capable helpers they were that camp life was fascinating to the director.

Our theme was "Bridges". We found out many things about our bridges, that there are many kinds of bridges, that they contain a plank of Bible Study, a plank of Personal Service, a plank of Mission Study, a plank of Stewardship, a plank of prayer. Also we found that these bridges have railings of "Faith", for our support and protection. Miss Traylor told us of the kinds of bridges our W. M. U. is building. All of which was fine and instructive.

All of the services; except Manual Study, Forward Step Study and one mission class, were held out under the trees on the campus. The morning Watches, Vespers and addresses were made vitally interesting, and impressive with the outdoor scenes about us.

The fellowship among the 45 girls and their counselors was splendid and wholesome to see. We were glad to have 5 camp visitors that did not register.

The School Authorities were so courteous and ever ready to add to our comfort and pleasure. We thank them heartily.

On Friday night we held the Coronation Service on the Campus. There were 21 Maidens, 3 Ladies-in-Waiting, and 3 Princesses. A fine, sweet helpful service.

Our contestants in the Stewardship Contest were given in the order in which they placed.

1st Doris Laverne McMillan, Gillsburg

2nd. Maryln Mitchell, McComb

3rd. Joyce Cleveland, Tylertown.

They all did splendid and deserve much credit and our appreciation.

The games, songs, Treasure Hunt and even the indirected play was spirited, wholesome and abundant.

For the two study courses taught there were awarded seals and certificates. Of these the girls are justly proud.

There were many honor campers that received a pretty green rosette One honor Squad—that of Mrs. W. W. Bullock of Tylertown. These each received a green star with a white center. Also a "Love Camper" badge was given to the youngest member of our camp, very highly treasured by the young lady who received it.

This camp was wholesome, instructive, inspirational and worthy of our appreciation. I hope next year more girls and counselors will be there to add their personality to the group. Begin now planning to be there.

Mrs. W. C. Morgan, Silver Creek.

The Ellisville Woman's Missionary Society observed the "For-Get-Me-Not Program and tea, on Monday afternoon, June 29th from six to seven p. m. in behalf of the Margaret Fund and the W. M. U. Training School, at which time and offering was ingathered.

This program and tea given in a beautiful outdoor setting under the pergola on the Junior College Campus. As the members arrived they were received by the President and Vice-Presidents. For-Get-Me-Nots were pinned on each member as a reminder of the significance of the honor. We were paying to our Soldiers of the Cross. An attractive For-Get-Me-Not mite box had been prepared to receive the offering.

Mrs. M. P. Bush, the local Margaret Fund Mother, had charge of a most inspirational program.

(Continued on Page 16)



## The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi  
R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor  
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in  
advance.

Entered as second-class matter April 4,  
1918, at the Post Office at Jackson, Mis-  
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

Our Advertising Department is in charge  
of Jacobs List, Inc., Clinton, S. C. Soli-  
citing Offices: E. L. Gould, Manager, New  
York Office, 40 Worth Street, New York,  
N. Y.; J. Archie Willis, 162 E. Ohio Street,  
Chicago, Ill.; Geo. F. Dillon and Julian A.  
Kirk, 500 National Fidelity Life Building,  
Kansas City, Mo.; G. H. Ligon, 421 Bilt-  
more Ave., Asheville, N. C.; J. W. Ligon,  
729 Park Drive, N. E., Atlanta, Ga.

## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### Coffeetown Meeting

Tuesday night, June 30, the Coffeetown Baptist Church closed a good meeting. Rev. S. H. Shepherd of Water Valley preached two sermons. Rev. Walter C. Stewart of Houston came to us Monday night and continued with us until the close. He brought us some great gospel messages. He is one of our splendid pastor-evangelists. He did satisfactory work while in our midst.

Our people were seemingly revived. Thirteen additions were made to the church; five of these were by baptism and eight came by letter. We feel that we are better prepared now to go forward with the Lord's work here. In many ways this is a good church. No church ever does its best. We can only pray and work towards a stronger and more servicable church membership.

We trust that we may have Bro. Stewart come this way again some day. He was reared in Calhoun County and about half of our people are from Calhoun, so he was among old friends and neighbors. Best wishes to him.

Recently I mentioned the fact that Mathiston Baptist Church had a standard Sunday school part of the time for many years. I have recently learned that the church has been A-1 ALL THE TIME for 12 years, holding awards from the Sunday School Board each year. That is a fine record.

Rev. S. W. Rogers lives at Rose-dale, Miss. He is a well educated preacher and capable of doing fine work as pastor or in meetings. If in need of a good man for either purpose confer with him.

A letter from Rev. O. P. Breland of Crawford, Miss., states that he has been in poor health for some weeks. But he states that he is hoping and praying that he will be able to be with us at Scuna Valley the first Sunday in August. We also

hope and pray that he shall be able to hold the meeting.

The Breland family annual re-union will be held at the old home in Neshoba County, eight miles southwest of Philadelphia, begin-ning at ten o'clock on Friday, July 10th. There will be preaching, speaking, singing and dinner. The public is invited. Mrs. Lula Breland and children live at the old home. It was here that father and mother died, so a sacred place to all the relatives.

In a recent letter from brother P. D. Savell, Catchings, Miss., he gives his views of the Scriptures and also his views on present day practices of the Baptist Churches. He says: "Please tell me where you disagree with my views so that I can investigate. I want to stand strictly for the right things." That is a worthy ambition.

The death of Dr. J. R. Carter at Magnolia last week was a great loss to our denomination. He had been a very useful and good man. May the Lord comfort and bless his sorrowing people.

The North-Central Baptist Pas-tors' Conference met with Derma Baptist Church on June 22nd. It was well attended and a good pro-gram was rendered. Matt. 16 to 22 was discussed and Rev. Cooper heartily delivered a splendid sermon. The church and community furn-ished plenty of good eats at the noon hour. Those present were E. R. Hen-derson and son, Joel Doroh who pre-sided, Jesse Dorroh, Leroy Dorroh, J. W. Hicks, R. B. Hicks, George Eudy, W. W. Simpson, Cooper Hartley, W. L. Bridges, R. M. Lew-is, the host pastor, John E. Gore, Van Hardin, L. E. Roane, R. B. Patterson, S. E. Carter, William Hull. Rev. R. B. Patterson, who re-ported this meeting said: "This was the best attended meeting we have had for some time." It was voted to hold no meetings in July and August, but meet again in September at a place designated by the committee.

The meeting at Coldwater, Nesho-ba County, begins July 11 with Rev. John R. Breland of Jackson, Ala., assisting the pastor. Pray for us.

DIED — Mrs. Maggie Barton Worsham, a member of Mt. Gilead Baptist Church, died at her home near Charleston, Miss., June 30th. She is survived by her husband, Albert Worsham, and eleven chil-dren. She was 65 years old. Burial was in Sylvarena Cemetery. Rev. S. H. Shepherd was assisted by the writer in the service.

### SHOULD WE PRAY?

A few days ago I picked up a Sunday paper and in looking over it I noticed an article by Governor White to the preachers of Missis-sippi, calling upon them to pray for rain. I have been wondering for several years why it was that preachers who claimed to be called of God do not call on their churches to set a time to meet and pray for rain in a time like this.

The people of Georgia seemed to have waited until their crops were burned up and then met in their churches and prayed for rain and it came. Why should we wait until our crops are burned up? Now is

the time. Most of the corn would make fairly good corn yet, if it could get the rain that it needs.

Jesus said you have not because you ask not. Again, He says pray without ceasing. He said if you have faith the size of a mustard seed you may pray this mountain to be moved and it will be moved.

The God of Elijah still lives and when we withdraw from our evil ways and turn to God with faith and call upon Him, He will hear us. He will send us rain when our crops need it. Why don't everybody pray? We all get our living direct or indirect from the farm. The same God that ruled heaven and earth in Elijah's time still lives and rules as He did at that time.

On account of the sins of the people Elijah prayed that it would not rain and it did not for three years and six months. He then prayed for rain and it rained that same day.

When the people of God realize that He has the power to withhold the rain and that their success in life depends upon their attitude toward Him, then will they turn to Him and the depression will disap-pear. Then the rain will come in its season and the good old times will come again.

Yours who believes in prayer at all time.

H. Chadwick

BR

BRUCE

—O—

The Bruce Baptist Church, Bruce, Miss., closed a most successful re-vival meeting Sunday night. Thirty were added to the church. Rev. D. L. Hill, pastor of the First Baptist Church, Okolona, Miss., did the preaching and Mr. Frank Adams of Paragould, Ark., conducted the singing. No church has ever had a better singing and preaching. Rev. Hill is one of the best the state has. The church is in better spiritual condition for every activity than it has been in some time. Each ser-mon that was preached seemed to be inspired by the Holy Spirit.

The Bruce church has had three meetings in two years which brings the number of members during that time to 172.

Two years ago when I came here as pastor it was only a half-time church, now it is a full time church with a Sunday school of 200, four B.Y.P.U.'s and a fine W.M.S.

O. C. Cooper, Pastor.



MRS. MODENA LOWREY BERRY

Mrs. Modena Lowrey (Mother) Berry, Vice President Emerita of Blue Mountain College, the oldest senior college for women in Missis-sippi, in honor of whose eighty-fifth birthday ninety-three Blue Moun-tain College clubs were formed from September 1, 1935, to May 1, 1936. During the Sesqui-Centennial Ex-position in Philadelphia, the Exposi-tion officials requested each state, through its women's clubs, to select the four women who had done the most for the state. "Mother" Ber-ry's name was first on the list for Mississippi.

Blue Mountain College, owned and controlled by Mississippi Baptists, was founded in 1873 by Mrs. Berry's father, General M. P. Lowrey, who was for ten years president of the Mississippi Baptist Convention, the longest tenure of any convention president in Mississippi.

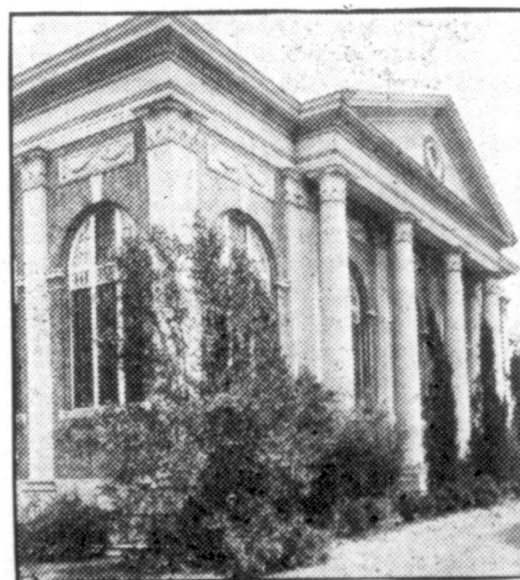
From Blue Mountain College  
Miss Tom Womack, Secretary.

BR

### SUNDAY SCHOOL ATTENDANCE JULY 5, 1936

—O—

Jackson, First Church.....	614
Jackson, Griffith Memo. Church	408
Jackson, Davis Memo. Church..	271
Jackson, Parkway Church.....	148
Jackson, Northside Church.....	101
Laurel, First Church.....	305
Laurel, West Laurel Church.....	335
Laurel, Second Ave. Church.....	198
Laurel, Wausau Church.....	69
Pontotoc Baptist Church.....	240
Clarksdale Baptist Church.....	331
Springfield Baptist Church.....	162



## Coker College

ACCREDITED liberal arts col-lege for the development of "Character, Culture, Christian Service." A scholastic program featuring student initiative and creative activity. Distinguished record of student honors.

ATTRACTIVE dormitories with abundant provision for social ac-tivities, a campus of remarkable beauty, club house on Prestwood Lake with area for arboretum and nature study, swimming pool, out-door theatre. Endowed library.

RESERVATION should be made now. Alert and ambitious stu-dents like Coker. Catalog, folder of views, application blanks on re-quest.

W. H. MORGAN, Vice-Pres.  
Hartsville, South Carolina



## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

Lesson for July 12

The All-Sufficient Savior

Longer Lesson: Acts 4; I Cor. 1:21-25.

Golden Text: "We must obey God rather than men." Acts 5:29.

Here is a personal searching out of those under authority of the personal Lord. "We," and it individualizes those under authority, making no effort to hunt responsibility. Again it employs the imperative "must," the word which distinguished the speech of the Lord. Behold how large a place the musts of Jesus hold in His life! "We must work the works of Him that sent Me while it is called day," "Even so must the Son of Man be lifted up," and so on. Again here is acknowledgment of the doctrine of the sovereignty of God. He is Lord over all. He commandeth what is right for men to do. He who disobeys that command is a rebel.

I. The All-Sufficient Savior Confusing and Converting. (Vv. 1-4)

Peter and John were witnessing for Jesus and their witness was effective in the hearts of the people. But this witnessing was confusion to those who had set themselves against Jesus. These had rejected Him, had hardened their hearts against Him. The result in their lives was that the more clearly the regnant Lord revealed His will to His faithful, the more dense became the hearts of the enemies. The Light which revealed Him is Son of God and Imperial Lord to the faithful blinded the eyes of those who had set themselves against Him.

Thank God, the light which blinded the enemies of Jesus was not all darkness. Many believed and turned unto the Lord, as many as were willing to believe the truth, and to obey it, so that "The number of the men came to be about five thousand."

II. The All-Sufficient Savior As Advocate in Court. (Vv. 5-13)

In the first division of the chapter, we have an account of the arrest and imprisonment of Peter and John. In these verses we have the story of their first trial. This trial was not upon a stated indictment, as was true of later trials of the disciples. It took rather the form of a judicial inquiry. "By what power or in what name have ye done this?"

And now we behold a transformed man in Peter. Once he had denied the Lord where He needed a faithful friend: now Peter refused to deny not only, but affirmed that Jesus was Lord. Disclaiming for himself and John any inherent ability to do what had been done to a lame man who had been suddenly healed, Peter boldly affirmed that the power of Jesus had wrought this healing wonder.

Small matter of concern to Peter and John that the men to whom Peter was now addressing himself were enemies of the Lord, except

that the knowledge that they were enemies made him bolder to affirm the truth. However, no one in the world would have been readier to affirm that Peter's boldness and resourcefulness upon this occasion were not his own, but those of the in-dwelling Lord Jesus.

III. The All-Sufficient Savior Confusing the Counsel of His Enemies. (Vv. 13-22).

Very well did the leaders, rulers, elders, and scribes know that these men had been with Jesus. These men, Peter and John, were not of the scholarly class, but of the class of the unschooled, that is, they had never attended the rabbinical school in Jerusalem. This lack of training stamped them as unqualified to teach, if you asked the rulers. Those worthies were on this account more vehement in their determination to silence these provincials. But the readiness of Peter to speak and his wisdom and resourcefulness in giving his apology smote them with amazement. How were they to handle this situation?

They could not deny that a paralyzed man had been completely healed of his malady, and that he was now at large, testifying that God was good, and that it was He alone who had restored strength to important limbs with power to leap for joy to one who before was lame.

Now see how foolish in the view of even a child is the course those Jewish wiseacres pursued! Their desire was to combat and overcome the rising cult of the Nazarene, and not to arrive at the truth at all. The question before them was not "What is right?" but, "What is expedient for us?" And that is the question which bothers time-serving politicians and other dupes of the devil now. "How can we maintain our popularity with the people?" "We know what is right, we know that very well, but we do not dare do it; because it will injure our popularity with the people," or maybe the great question is not so much a matter of maintaining their popularity as one of accruing profit from their catering to the forces of evil.

The rulers called Peter and John and told them to shut up and speak no more, nor teach in the name of Jesus. The way to overcome the truth is not to speak it! Well, there is some effectiveness in that method. Many a preacher has felt the pinch of the expediency of keeping his mouth shut! Peter and John gave the answer which a preacher must give when commanded to remain silent upon a question which involves the welfare of the people of the Lord. "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we can not but speak the things which we saw and heard" (Vv. 19, 20).

IV. The All-Sufficient Savior Imparting Boldness for Testimony. (Vv. 23-31).

They being let go went to their own company. There they told what God had spoken through them to the council and what the council had commanded them. When the recital was complete, they prayed. The answer to their prayer was instantaneous and convincing. The

might of God shook the house where they were gathered and they were filled with the Holy Spirit. But the house was not shaken simply to fill them with wonder, but to convince them that the God to whom they were praying was present to help them. "They were all filled with the Holy Spirit." What for? In order that they might jabber like a lot of idiots sounds without rhyme or reason or sense? No! They were filled with the Holy Spirit for a purpose, and that purpose that they might testify for God. And they did it. "They spake the word of God with boldness."

V. The All-Sufficient Savior Uniting. (Vv. 32-37).

Or one might say, "The All-Sufficient Savior Meeting an Emergency." He moulded His followers into one so completely that they became one in heart and soul. Here was one place where men lived for a little while in the mind and spirit of Christ. Brethren are wont to say that here was an experiment in communism, a failure because it was abandoned. The only point in common between this and communism is that they had things, things, common. They held property, material property in common. In all other respects, they were as different as Christian sanity is different from the form of insanity called "risus" whatever it is, in which the patient laughs all the time. The Christian is joyful and merry in the finer sense, he laughs in the joy of the Lord. The poor victim of insanity also laughs all the time. Are those two people alike? No more so are the communists of our day and the Christians of the day when, for the sake of the Lord Jesus, they were "of the same mind, having the same love, being of accord, of one mind," when they were doing "nothing through faction or through vain glory, but in lowliness of mind each counting other better than himself; not looking each . . . to his own things, but each . . . also to the things of others" (Phil. 2:3, 4).

A multitude of people were in Jerusalem at the Passover when our Lord was crucified. Thousands of them, come from foreign parts, and in the holy city now for the first time and the only time in their lives, had brought the savings of a life-time laid up for this trip, had remained over for the feat of pentecost, intending to return home immediately. But pentecost had brought the wonderful experiences which followed the descent of the Holy Spirit, and they had remained until the resources of many of them were exhausted. Here the Savior is meeting the need occasioned by the circumstances of the occasion. The disciples brought their property and paid it at the apostles' feet

that distribution might be made to the needy.

In Barnabas the Lord showed how it might be well upon some occasions for a Christian to give all he has.

VI. The All-Sufficient Savior Providing Means of Salvation.

(I Cor. 1:21-25).

His means is the "foolishness of preaching." How foolish preaching sounds to the ears of the worldly wise! "What! That old stuff! Who believes that any more! Repent of your sins and believe on the Lord Jesus! That old hell-and-damnation stuff! Pooh! It is thus that the worldly wise have regarded the preaching of the gospel in all the years. But God, God has ordained that men should be saved as they believe in the Lord Jesus as a result of the "foolishness of preaching."

Not the foolish preaching, so-called, of those who speak of anything else than the atoning power of the precious blood of Jesus, but the preaching of those who "Preach Christ crucified . . . unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

### JEWELS OF PROMISE

Author, W. M. Seay

Publisher, Broadman Press, Nashville, Tenn.

Price, \$1.00.

#### ABOUT THE BOOK—

Between the lines of this devotional volume we read expressions of the author's faith as he tells of finding God's promises sufficient to dispel all of life's fears. "Comfort ye, comfort ye my people" is his personal commission, and in obeying it, he presents the rich Christian experience of his own life in evidence of the true spirit of the Scriptures. His objective is to present neither speculation nor theory but the actual personal value of Scripture truth.

Should Baptist Book Stores promote? Yes.

Reviewer's name and Title—Robert Palmer, Shreveport, La.

Order from Baptist Book Store serving your state.

## BARGAIN

### BUS FARES

#### Between Jackson And

Pontotoc .....	\$3.78
Oxford .....	\$3.01
Water Valley .....	\$2.71
Grenada .....	\$2.15
Meridian .....	\$1.79
Holly Springs .....	\$3.57
Ackerman .....	\$2.15
Columbus .....	\$3.06
Starkville .....	\$2.55

Several buses daily each way.

Round-trip tickets 10% less.

Tri-State Coaches

Jackson, Miss.





# WHY CHRISTIAN EDUCATION?

By Dr. George W. Truett

And now let us frankly inquire about the schools under distinctive Christian auspices. Let us squarely face the question: Why Christian education? Different answers are at hand, and it is believed that they are all sufficient answers. One sufficient answer is that Christian education is the only complete education. Man is a tripartite being, possessed of a body, mind and soul.

Just here it becomes apparent that education by the State cannot be complete education. By the very genius of our government, the State cannot teach religion. What religion would the State teach? What would it say about the person and gospel of Christ? What would the State say about the church, and the Bible, and church history? To ask these questions is at once to indicate that the State has no religious functions at all. Through the long centuries our Baptist people have been the consistent and historic advocates of absolute liberty of conscience in the realm of religion and of its inevitable corollary, namely, the separation of church and State. Our Baptist fathers in Holland thus stated the principle in 1611: "The magistrate is not to meddle with religious matters of conscience, nor compel men to this or that form of religion, because Christ is King and Law-giver of the conscience." Baptists are found under every flag, and they will flourish under any political regime that does not seek to coerce conscience. Any attempt by the church to force religious beliefs upon the State, or any attempt by the State to play the part of religious mentor to the church, is a procedure insufferable to a true Baptist. Every State church on the earth is a spiritual tyranny and monstrosity. By all means, let Baptists hold to their age-old contention of the separation of church and State. Let them go on joyfully rendering unto Caesar the things which are Caesar's, and unto God the things which are God's.

Since, therefore, the State cannot attempt to teach religion in her schools, what shall be our attitude toward State education? We would hasten to avow our unreserved sympathy and cooperation with the State as far as the State can go. Certainly we are the unfaltering friends of State Education, from its primary grades in the little red schoolhouse to its senior classes in the highly developed State university. Let the State go just as far as she can go, with all the agencies of education. She must educate in her own self-defense. The wastes of ignorance are too appalling to be ignored for one moment by any patriotic citizen. Once for all, we would avow ourselves as the wholehearted and unfaltering friends of every school which the State may foster. But when all that is said and done, we must, in all conscience, as Christians, build and maintain schools which shall be fundamentally and aggressively Christian. The supremely essential element of human life is the spiritual element. All the mechanical knowledge of the Egyptians could not save their

civilization. All the culture of Greece could not save her civilization. All the statesmanship and philosophy and mighty legal system of Rome could not save her proudly boasted civilization. In the face of collapsing civilizations is there any door of hope for us in the Valley of Achor? This present hour, as never before, is the hour of destiny for Christian education and the Christian school.

—From an address before the Southern Baptist Convention, May, 1926.

## RURAL CONFERENCE

The Mississippi Conference of Rural Ministers and Church Leaders was held at Mississippi State College on June 22-26, 1936. There was a large attendance on the part of ministers who mostly came from the open-country districts. The college was exceptionally cordial in their entertainment and the entire meeting was characterized by the fine spirit of fellowship. The program was full of inspiration and information, dealing with the problems affecting the welfare of our agricultural districts.

Beginning on Monday evening, June 22, Dr. Gaines S. Dobbins of the Southern Baptist Theological Seminary, Louisville, Ky., discussed "Our Changing Social Situation and Its Effects on the Church Situation." This was a most enlightening and inspiring address with a challenge to the church leaders to meet these situations in the spirit of the Christ. Dr. Dobbins gave other lectures and open forum discussions on Problems of Rural Youth and Building a Country Church through an Education-Centered Program.

Dr. Henry W. McLaughlin, Director of Country Church and Sunday School, Presbyterian Church in the United States, Richmond, Va., was another outstanding leader in this conference, speaking and leading discussions on the problems of Community Organization, Rural Youth, Tenancy and other problems affecting the religious welfare of the agricultural community.

Miss Kate Fulton of Little Rock, Arkansas, an experienced family case-worker, discussed problems of Family Disorganization, Methods of Family Case-Work, Problems of Rural Home Life. This developed into one of the most interesting discussion periods.

Bishop William Mercer Green, Bishop Co-Adjuster of the Episcopal Church in Mississippi, was another leader in this conference. His address on "The Family and Its Relation to Personality Development" was one of the high points of the conference.

Superintendent J. S. Vandiver discussed the problem of education in the rural districts, stating that the chief problem was a lack of funds.

Mr. A. S. Coody, Secretary State Tax Commission, was masterly in his analysis of the situation in regard to the problem of taxation.

Another high point in the conference was the discussion of the problem of Land Use by C. O. Henderson of State College, with Dr. Dobbins, Dr. McLaughlin and

Bishop Green in open forum discussion.

The conference closed with the address of Hon. Culley A. Cobb, Washington, D. C., on the Agricultural Situation and the Need for Agricultural Adjustment. Copies of this address can be had by writing to Prof. J. F. Evans, Department of Sociology, State College, Miss.

The purpose of this conference was to gain a better understanding of our rural problems and to discover a better way of dealing with these problems with economy in time, cost, and with the greatest lasting results. The discussions in this conference revealed the very close relationship between the social, economic, and spiritual interests, with a ringing challenge to our religious leadership.

Upon the recommendation of all those attending this conference, another conference of like nature is being planned for next year, to be held at Mississippi State College about the second week in June 1937.

Rev. W. H. Marsh  
Starkville, Miss.

## CARROLLTON MEETINGS

On the fourth Sunday in May Dr. Bryan Simmons came to Carrollton for a week's meeting with us. He brought the "Old, old story" in a series of powerful soul-stirring messages. These earnest and eloquent appeals were used of God to quicken the interest on the part of all who came. We feel that we will reap the harvest from these gospel messages in the days to come.

Dr. Simmons was equally helpful in the fifth Sunday meeting in which he preached at eleven o'clock on the fifth Sunday in May. He is really doing a constructive work in the churches and associations where he labors.

Then on the second Sunday in June our own Dr. J. E. Byrd came to assist us in a meeting at North Carrollton. In his inimitable manner he spoke for five days against modern sins and the common evils of our times. At times our hearts were stirred by the great evangelistic appeals which lifted us above the sordid things of this earth. Then again we were made to stand guilty and exposed under light of God's own word. We need more men like Dr. Byrd who fearlessly proclaims the counsel of God.

As a result of the meeting at North Carrollton, there were six added to the church—three by letter, and three for baptism. Mr. C. L. Hester, our new school superintendent, came as a deacon. Already three other deacons have been elected and are to be ordained next Sunday.

Two members were received into the Carrollton Baptist Church last Sunday—Mr. James and wife. He also comes as a deacon from the Indianola Baptist Church.

Gratefully yours,  
Cecil H. Ellard, Pastor.

## YOUNG PEOPLE AT FOREST

Professor Chester Swor of Mississippi College was with Forest Baptist Church in a Young People's Revival which proved to be an outstanding series of services for our church, beginning the fifth Sunday in May and continuing through the first Sunday in June.

The young people's prayer group grew in numbers and maintained an unusual degree of interest and enthusiasm, as did the friendship circle after evening services. Morning watch on the last Sunday of the meeting found an earnest, attentive group at the appointed place at six o'clock for moments of inspiration and prayer. Early Sunday morning watch, by a number of that group, has become a part of the regular worship service of the day.

When opportunity was given during the services of the week quite a large group of young people dedicated their lives for definite Christian service and practically the entire congregation responded to the invitations for reconsecration. The inspiration and influence of the messages of the week is being felt in renewed interest and earnestness and activity in the various phases of our church work and Christian living.

This was the first meeting of this kind in our church and the church voted for a Young People's Revival next summer. Mr. Swor was invited to be with us again at that time.

—O. B.

## SOUTH LOUISIANA

Brother Thibodeaux and wife and baby, brother Wade, and little Reuben Odom went down on Grand River Monday night to preach in an abandoned church. The house was packed. Plans had been made for only two services, Monday and Wednesday nights. The people are as sheep without a shepherd. They hunger for the Gospel. Eighteen came forward at this one service, professing faith in Christ. Some were old people, wrinkled with the cares and worries of age. We plan to hold a meeting here later.

I have been on a trip to Franklin and Jeannette. There is no Baptist church in either place. There are three to four thousand people in each place. Thibodeaux, another place of 4,000 people, has only a small group of Baptist people. We preach there.

We had five new members for baptism here in the tent meeting of Grosse Tete. There are indications that others are almost persuaded and by continuous pleading and working and praying we may win them.

Pray for us!  
Cecil Roberson.

## WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

**CAPUDINE**

## Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with

DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box.

25c and 50c sizes. Ask your druggist for new large size with dropper.

Dickey Drug Co., Bristol, Va.



## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Five letters already from you, and more probably before the week is ended. Two little girls want to organize Jeannie Lipsey Clubs. Two are getting up Sunday eggs. Ernest is still increasing his J. L. Club. Berryline Stuckey is just home from a trip to California. Do you know how far off California is from Mississippi? Measured across my map, it is 1,820 miles, and coming back it is 1,820 miles more, which makes 3,640 miles in all. But it is really more than that, for trains and cars can't go straight across the country as my tape measure goes across the map, but have to go where the railroads are and where the good roads have been made for the automobiles. It must have been a grand trip. I hope she will tell us something about it, such as, who was with her, how they travelled, how long they were gone, what was the strangest thing she saw on the trip, and what the most beautiful, what cities they passed through, whether they stopped at the Texas Exposition,—and so on. But to return to Louise Allen and Marguerite Dulin, who want to know how to get up Jeannie Lipsey Clubs. I don't mind a bit giving the important things in this, and one reason I like to do this is that others of you when you read it, may want to organize a Jeannie Lipsey Club in your church, when you see how simple and easy it is to do. Well, here goes. The idea is to get \$1.00 or \$2.00 each month to send to me for our two causes, the Baptist Home for Children, and the B. B. I. scholarship, which we plan to send for Miss Marguerite Parnell's expenses at the Baptist Bible Institute, New Orleans, beginning in September. The easiest way, it seems, to get it is to get promises from ten people to give each, ten cents a month, which makes \$1.00 for you, the leader, to send me each month. Perhaps you can get 20 people to promise 10 cents each, each month, which will make \$2.00 for you to send me. I divide it equally between our two causes. The leader must get the money up each month. It is a good thing to have your mother or your father as a partner with you in this. Sometimes, also, they and your uncles and aunts and cousins will make up a large part of your club, but it ought to be arranged to come regularly every month. The leader must be very faithful in collecting it, and I will be faithful in sending it. One person may give it all, as our Clarksdale Friend does each month, sending me \$3.00 each time, and as Mrs. Austin does. But the 10 cents each person, per month, is a good one for the children, isn't it? It may be as large as you can make it.

I am sure you are enjoying the new Bible stories Mrs. Mayo is giving us. See if you can answer the questions.

With love,

Mrs. Lipsey.

### BIBLE STUDY

#### New Testament Series

We are now beginning the study of the New Testament, which is mostly on the life of Jesus Christ and His teaching. When Adam and Eve disobeyed God He sent them from the beautiful garden of Eden, but promised them a Saviour who would save them, and every one who would trust him, from their sins. From that day forward the people were continually looking for the great Messiah.

Although it was hundreds of years before he came, the people were often reminded by the prophets that he would come: some expected him to come as a great king, dressed in fine clothing, with king's

attendants, but he did not come this way. He came just a tiny baby, the same as you and I. His parents were very poor, humble people, and as all people at that time were, subject unto the king. And since Caesar Augustus had said that every one must go to his own city and be enrolled, Mary and Joseph had to go to the little town of Bethlehem. It was a long weary journey, some of the road was beautiful and pleasant to travel on while other parts were rough and tiresome, and when they reached the city there was no room in the inn or hotel, where they could spend the night, so they had to spend it in the stable, a place for keeping the stock.

And in this humble place the dear little baby Jesus was born that night.

Did anyone know it was the long-looked for Saviour? Yes, Mary his mother had been told months before by an angel. And some faithful shepherds in a field were watching their sheep, when all at once a great light shone around them, and they were afraid "and the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord, and this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes, lying in a manger, and suddenly there was with the angel a multitude of the heavenly host, praising God saying, Glory to God in the highest and on earth peace, good will, toward men." Luke 2:10-14.

The shepherds hastened to go and see the new born Saviour and when they had seen him they returned home glorifying and praising God. Some wise men from the East being guided by a star also visited him, bringing costly gifts of gold, frankincense, and myrrh, thus honoring him as a real king, which he was, King of kings and Lord of lords.

Being warned in a dream they did not return unto Herod but went home another way.

#### Questions

1. Who was Joseph's father?
2. Into what country did Joseph take the baby Jesus when threatened?
3. How were the Wise Men guided?
4. What was the angel's message?
5. Who was watching in the fields?

Mrs. Beulah Mayo

Star, Miss.,

June 22, 1936

Dear Mrs. Lipsey:

I am just a little late this month but we come along with one new member and I was late in getting our dues together on account of some sickness. Our new member is Robert Baskin. This makes our dues \$1.30 this month.

Since our last letter one member of our circle, Beryline Stuckey, has made a trip to California. We all enjoy listening to her tell about her trip.

Sincerely,

Ernest Clark.

I'm glad your club is still growing, Ernest. It is a fine club, and the dues from it are doing a great deal of good. Will you tell Beryline for me that I really do want her to write us a letter about her California trip? Love to you all.

Vaiden, Miss.,

June 27, 1936

Dear Mrs. Lipsey:

I read the Children's Circle and enjoy it very much.

I am a little girl 12 years old

and in the eighth grade. I love to go to school.

I take music from Miss Magdalena Armstrong and I think she is a splendid teacher.

My intention is to be a missionary when I grow up.

I am a member of the Vaiden Baptist church of which Dr. Farr is pastor.

I am interested in the Jeannie Lipsey Clubs and would appreciate you giving me advice about organizing one.

Thanking you, I am,

Your friend,

Marguerite Dulin

As you see, Marguerite, I have given a good deal of space to telling of the Jeannie Lipsey Clubs, and hope you will find everything you need to organize one. And I hope it will be a large one, though a small one is also welcome.

—o—

Bay Springs, Miss.,

June 29, 1936

Dear Mrs. Lipsey:

I didn't mean to let June get by without writing but the days are full and I put it off. Am sending my club dues for June and July and the third dollar is extra for Miss Marguerite.

I had a delightful time down on the coast last week. It's so pretty and cool and I caught lots of fish, too, from a boat. When I got here my cousins from Houston, Miss., and others from Texas were here.

We enjoyed our D. V. B. S. for two weeks, the last of May and first of June. Hope we can have one each year.

I've started drum lessons and will get to be in the school band next year.

Love to all the circle,

Mary Ruth Denson

I know you enjoyed it on the coast. The sea wall makes a very natural picture. We are so much obliged for the dues and the extra dollar, Mary Ruth. They came just at the time when, for some reason, our funds are low.

—o—

Lafayette Springs, Miss.,

June 25, 1936

Dear Mrs. Lipsey:

How are you? I am well. I have been at work in the field this week, and have not had time to write. I was glad to see my letter in the Record.

I will try to get up a Jeannie Lipsey Club.

Your friend,

Louise Allen

I wrote in my letter a good deal about how to get up a J. L. Club, and hope you will do so. This is pretty hot weather isn't it?

—o—

Jayess, Miss.,

June 28, 1936

Dear Mrs. Lipsey:

I am very thankful for the Children's Circle. I think that it has grown fast in the last few weeks, and I enjoy reading it. I missed the Children's Circle one week, and I felt that I was beat. I hope you will answer my letter in the Baptist Record. I am saving the Sunday eggs. Won't somebody write to me?

With much love,

Louise Lambert

We are glad to have you with us as a member, Louise, and that you are saving the money from the Sunday eggs to give. Write again soon.

—o—

Wesson, Miss.,

July 1, 1936

Dear Mrs. Lipsey:

It is nearing the 4th of July, and I think every one is looking forward to a happy time.

I am enclosing two dollars (\$2)

**SKIN INJURIES** Burns, Blisters, Scraiches, etc.  
To relieve soreness—hasten healing—help prevent infection—apply at once, mild, reliable  
**Resinol**

for J. L. Club No. 3.

With love,

Abbie Miriam Clark.

What is bringing you a happy time, my dear, on July 4th, a picnic in a park? I hope it will all turn out as you want it. And many thanks for such good dues from J. L. Club No. 3.

—o—

Wesson, Miss.,

June 26, 1936

Dear Mrs. Lipsey:

Perhaps I will surprise you with this letter, for it is true that I have neglected writing for quite a while.

I will be in the ninth grade next year. I am still taking music. I like school very well sometimes, but am always glad when it is out for the summer. We have a real good time then as we go in swimming almost every day.

I enjoyed so much those letters from Brazil. Let's hear from them again! and more foreign letters, too.

We are going to have a revival meeting here in August. I will be glad, for we have good times going to church and singing. The other churches Daddy preaches for are going to have their meetings at different times.

I think I will visit some this summer, among my aunts, and other kinfolds.

I was thirteen years old on March 27th.

I am enclosing a dime to be used as you see fit.

I remain your friend,

Lura Clark

P. S. I have a sore mouth now. I think that I shall soon be over it though.

—o—

Union, Miss.,

June 20, 1936

Dear Mrs. Lipsey:

I have been wanting to write you a long time, but I have been away visiting and did not write. I went to see my first cousin, whose name is Jean Bankston. I go to church at Neshoba, but our school route is Union. We are going to Grandma Breland's the tenth of July to a family reunion.

I am saving the Sunday eggs for June, and I am sending half of the money for them now; which is 25 cents. I will send the rest the last of June, and I hope it will be about the same amount.

That is all right about my name, but it is Eliza Lee.

Your friend,

Eliza Lee

And that is just what I thought it was, my child, and have just looked at it in my book. Was it printed wrong in the paper? I'm so sorry. Thank you so much for the egg

(Continued on page 13)

## Hillman College

Clinton, Mississippi

M. P. L. BERRY, President

Mississippi's Oldest College for Young Women.

Located at the Baptist Center. Wonderful Environment.

New Ideas in New Student Homes.

Unusual Advantages in Piano, Voice, Expression, Business and Literary Courses.

Moderate Prices.

Write for catalogue.



# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

--:

JACKSON, MISS.

## Ridgecrest Is Calling You

In the Blue Ridge Mountains—the land of the sky—the Third Southwide Baptist Training Union Leadership Conference will be held. The time is July 26-31, the place Ridgecrest, the Southern Baptist Assembly Ground. And what a program has been planned! Here are a few of the speakers and leaders who will be on the program: B. W. Spillman, T. L. Holcomb, J. Dean Crain, John W. Inzer, J. E. Lambdin, C. K. Djang, Sibley Burnett, B. B. McKinney, Mrs. B. B. McKinney and the Southern Baptist Theological Seminary Quartet. Conferences led by the world's greatest experts in Training Union. A recreational program that will challenge you and all together a week of wholesome and helpful fellowship? GOING? We have the Red Bird and the Blue Bird cabins reserved for those going in our buses. If you are interested in this trip, ten days in all, at a minimum cost of \$22.00 including transportation, room and board while there, registration fee and meals and lodging enroute, write Auber J. Wilds, Oxford, Miss., right away.

## Hinds-Warren Issues Second Booster

The Booster, the official organ of the Hinds-Warren Associational Training Union No. 2, is off the press and carries two especially interesting news columns, one "Officers' Column," the other "News from the Churches." This paper is proving a real BOOSTER to the work among the unions and the members wait for it eagerly. The regular quarterly meeting of the Associational Training Union was held last Sunday and we hope to have a good report of this meeting soon.

## Peoples' Senior B. Y. P. U., Tippah County, Reports A-1

Under the splendid leadership of Mrs. Charlie Tatum the Senior B. Y. P. U. of the Peoples Church in Tippah County has reached the Standard for the past quarter. All members have been working hard to see that union be one of the A-1 unions and their cooperation has brought success. The other officers are: Vice-President, Mildred Yates; Secretary, Myrtes Davis; Corresponding Secretary, Roy Davis; Treasurer, Hubert McDowell; B. R. L., Carey Nance; Chorister, Horace Nance; Pianist, Mary V. Robbins; Group Captains, Nylaan Taylor, Gertrude Davis and Ileen Davis. The director of the Training Union is Mrs. Harvey Nance.

We congratulate this church and union on their good work.

## Center Grove, Oktibbeha County, Organizes

We are happy to report a new union at Center Grove Church in

Oktibbeha County. This is the result of a study course being taught by one of our summer volunteer workers, Mr. Chas. Hamlet, III. Miss Lucille Fulgham was elected president and has entered upon her duties with enthusiasm.

## Reports Are Coming In

Thanks for your cooperation. The reports for last quarter are coming in and we are privileged to send A-1 awards to all unions having reached the standard. Send the report in anyway even though your union has not reached the standard. Study the report before sending it in and then seek to build the weak places and another quarter be able to report A-1.

Benton County has just completed a successful simultaneous study course for the unions. It was the first of its kind and marks a new day for them. We hope to have a full report soon.

The Four-Fold Value of the Baptist Training Union As Suggested and Sought After In Its Educational and Training Program, by John Cook, ministerial student in S. B. T. S., to be given in four issues of the Record, under this department, beginning this week.

## 1. The Place of the Training Union In the Activities of the Modern Church Program.

Of course the basic and fundamental purpose of a church is, as it has always been, first, the winning of the lost to a saving knowledge of Christ as their personal Savior, and second, the strengthening of the spiritual life of those already saved. It is readily seen that the church can accomplish neither of these objectives without the efforts of its members. In order, therefore, to make the church effective in attaining its high and holy mission, its members must be trained. This is of course more imperative in a Baptist church since it is a democratic body and must depend on the entire membership for success in any of its undertakings. This need the Baptist Training Union is designated to meet and if it fails to meet it, at least partially, it has no excuse for claiming our time and effort. This idea is expressed in both the motto of the B. Y. P. U., "We Study That We May Serve," and in the aim, "Training in Church Membership."

It may be said without doubt that a good Training Union program, effectively carried out, is the greatest asset any church may have even including the preaching service. True it pleases God to save the world through the "Foolishness of preaching" but unless that preaching program is backed by consistent Christian living and personal work, success need not be expected. It does not follow that

from the above statement that the preaching program of the church could be dispensed with even with the best training program in force and success be expected. The emphasis is still upon the proclamation of the truth through the preaching program, but it is recognized that that program will be most successful when backed by a good training program. The Training Union in this respect serves two needs in that it not only furnishes training for the evangelistic endeavors of the church but it furnishes a place of definite service for the new converts. I believe Jesus would add his word of approval to this interpretation of the Training Union Program.

(Continued next week)

## Committee Corner

**PROGRAM COMMITTEE**—Juniors, have someone stationed at the door to greet each one as they come in with the question, "Can you keep a secret?" That is all that they are told just then. At the front of the room have the picture of a big red heart with Jesus written across it in white. This is covered with a curtain so that none can see. When the program is ready to be presented, the curtain is drawn, as the secret is revealed, the fact that Jesus in our hearts is what makes us happy.

Seniors,—bring a treasure chest in which have been placed various gems (cut of paper). A crown, quite plain, labeled Life is held before the union. As each part is given, a jewel is taken from the chest (marked Faith) and is placed in its place on the crown. The first jewel is Obedience, then Loyalty, etc., on through the program.

Intermediates — Do not forget your map of Palestine. You will need that to help the members feel that they are really taking a trip to Bethany.

**MEMBERSHIP COMMITTEE** — Juniors,—follow the suggestion for the poster in the leader's quarterly. Intermediates,—fix an imitation Alabaster box, to put on a table in the vestibule of the church. Above it write, Do Not Look Into the Box. Every one will want to look in. Inside it, invite all to come to the Training Union Sunday night for a visit to Bethany.

## COVINGTON COUNTY YOUNG PEOPLE

Friday, June 19th, at ten o'clock the Covington County Associational Young People's Rally was held at Salem Church. The program was opened by singing The King's Business, and There's Within My Heart a Melody, led by Dr. Holcomb, pastor of Mt. Olive Baptist Church. A very cordial welcome was given by Miss Mattie Bryant from Salem, Miss Katherine Bell Rogers from Collins, gave response. A Tithing Demonstration by Sunbeams from

Cold Springs Church, after which all the Sunbeams present sang, "I'll Be a Sunbeam for Jesus."

Mrs. E. C. Fishel, Y. P. L. for District 7, brought the devotional on "I Am the Door," John 10:9. Two little Sunbeam girls from Salem sang a duet.

Roll call of churches and organizations,—about 125 were present with Cold Springs 100 per cent in organization.

The G. A. girls from Mt. Olive dramatized the G. A. song, "We've a Story to Tell to the Nation." Mrs. Thompson, county superintendent of the W. M. U., expressed desire for a county R. A. and G. A. camp to be held next year.

Dr. W. L. Holcomb brought a most wonderful message on "Youth's Doors" and "Open Doors About Us."

Mrs. J. M. Adams, Y. P. L. for the county, brought the closing thought, a challenge to the young people to go forth, "For Others."

Closing prayer by Dr. Holcomb. The Salem people served a most bountiful lunch.

Mrs. J. M. Adams  
Mt. Olive.

## CHILDREN'S CIRCLE

(Continued from page 12)

money, and write again when you can.

Memphis, Tenn.,  
June 29, 1936

Dear Grandma:

I thank you so much for the poem about the neighbor dog, and so do I hope that your neighbor forgets about the dog. He must be a pretty dog.

I love you and Grandpa. It is getting hot, and looks like rain. It rained last night. How are you, and how in Grandpa? You did not tell me how you are, and I want to know.

I am going to ask Daddy for a nickel for you to give to the Orphans.

Goodbye, from,  
Adele.

This is a nice letter, Adele, from a little girl to her grandma. We are getting on very well. A fine "nickel" that was your Daddy gave you for our causes—a dollar bill, "from three children." Give him our thanks, and a kiss apiece for you any Mary and little Jimmie.

SUBSCRIBE FOR THE BAPTIST RECORD.

## Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York City. Advt.

checks  
**666** Malaria  
in 3 days  
Colds  
first day.  
HEADACHE, 30 MINUTES.  
Liquid, Tablets  
Salve, Nose Drops  
Try "Rub-My-Tism"—World's Best Liniment

THE BEST WAY TO TREAT---  
**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
**Apply Gray's Ointment**  
Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.



# INTERESTING ITEMS FROM AFRICA

By a Medical Missionary

—o—

(Continued from last week)

The only way a native knows how to carry anything is to place it on his head. He can carry things on his head about as skillfully as an expert waiter can carry dishes on his arm. They can carry tremendous loads that way and never seem to tire under the weight of it. I had some benches made for a mission church that is about 20 miles off the road. The benches had to be carried all the way. Each man carried two benches on his head and made the trip with only three brief stops. The loads were heavy enough to make me strain to lift them. For his round trip of 40 miles each man received 25 cents. He had to furnish his own food too. That is good wages for a laborer in this section of this country.

Occasionally I have time to go for a little hunt late in the afternoon. There is quite an abundance of small game near town. I delight in shooting Aparo—a quail that is fully three times as large as the quail at home. We have wild guineas that are about the size of the tame guineas at home. Their meat is white and very delicious. There are quite a few small deer. They say that there are a few large wild animals in the isolated places but we have not seen any of them. It is quite common to see a group of monkeys but they are so wild you cannot get near them.

You should see the beautiful trees we have in our yard. There are a number of immense Mango trees loaded with fruit. We have not learned to relish the fruit as yet but we certainly admire the beauty of the trees and appreciate the perfect shade they make. Our banana and lime trees are supplying us with fruit right along. The oranges and wild cherries will be in before long. There are many tropical trees other than those mentioned that furnish shade and flowers. Our roadways are lined with lilies that will burst into bloom soon. Our two children, Dorothy and Jack, have plenty of room to play and they are taking advantage of it.

The thing that thrills our hearts most of all about Africa is the progress of the kingdom of God in our midst. If you are to go 85 miles in any direction you would not find another white person, nor would you find any Christian group doing mission work other than the Baptists. We are occupying the territory for the Lord as fast as we can get the necessary money and helpers. In this virgin territory we have churches in more than half of the towns and villages. The others are anxious for the work to be started there. Last month we started mission work among another tribe just north of us. The king was so happy about it that he came to visit us three times the day we were there to install our native worker. A neighboring king sent a special messenger to tell us that he was sorely disappointed that we didn't open mission work in all the towns in his kingdom. We haven't the necessary funds to send even one worker

now but we trust that the time will soon come when we will be able to have a thriving church in each town in his kingdom. Neither the king or any of his subjects are Christians but they are certainly interested. Of the churches within our territory more than half of them are building new and larger churches or adding a school to their church plant this year. The mission is not giving them one penny for building purposes, yet practically all of them are building nice churches and schools with "cash on the barrel head." We are helping a little with a number of the pastor's salaries and with the schools. The total given to all the pastors, churches, and schools within my territory is less than \$100 per month. My territory is about five times the size of Tarrant County and thickly populated. The native Christians supply the remainder of the money and do mission work in addition. When the natives are converted they are put on probation for quite a while before being taken into the church to be sure that they have turned away from their heathenism. Before they are baptized they must pass an oral examination that would be difficult for the deacons back home. Most of the churches do not give public invitations for people to join the church for they would come in droves and many would not know what they are doing. For that reason some have been over cautious on evangelism, yet I think that the spirit of evangelism is being reborn on a sane basis. Indications are that I will examine and baptize some 300 candidates this year. If we had enough evangelistic workers and teachers God only knows what we would be able to do.

Each quarter the pastors come together for a sort of associational meeting and to spend a few days in study with the help of the missionary as teacher. I get along fairly well teaching and preaching through an interpreter. Very few good books are available and the pastors have a very limited amount of money to buy those that are available. They seem so anxious to learn and we are happy that we might have a part in helping them often.

What I have said about the work in this immediate territory is characteristic of the work throughout our entire mission field. The field is certainly ripe unto harvest. God only knows what could be done in this generation if we had the money and workers to meet the opportunity. I am praying that God will supply the money to train a large group of native workers that they might get into the work soon. It is astounding to know that great things can be done with a small amount of money. We can pay all the expenses: room, board, tuition, books, etc., for a preacher in our seminary for an entire year for \$60. We can train a teacher for far less than that. We have 25 girls at Shaki who are in training for special religious work. The total cost of their schooling is less than \$20 per year for each girl. The \$20 includes room, board, tuition, books and everything they need. Educational work costs more down country but these examples will show

you what can be done with a small amount of money.

You are wondering about the language, aren't you? We are supposed to have practically no duties except language study for the first year. The missionaries who have been in charge of this field are at home on furlough and there wasn't anyone who could be placed here to care for the work except us for the others have more than they can do now. We are kept busy most of the time with mission tasks and have to grab a little time now and then to get a little language study. We have a native teacher who teaches us one hour each night, five nights in a week. There are two great difficulties to the language: many words are spelled alike but have a slight variation in pronunciation and a great difference in meaning; the other difficulty is that of sentence structure. I will give you one sentence to illustrate: Mo fi iwe ti o fi fun mi jise fun ore re. I delivered the book that you gave me for your friend. I—Mo; delivered (split word) fi jise; book—iwe; that—ti; you—o; (sign of past tense with no meaning within itself)—ti; gave—fi fun; me—mi; for fun; your—re; friend—ore. We have learned that the little word "Fun" may mean give, for squeeze, white; or may have a combination meaning when linked with another word. The meaning is determined by its place in the sentence or by the pronunciation. However, I am really surprised that we have learned so much of the language in such a short time with scarcely any time for study.

I thought that I would be able to write this letter without being interrupted but I have been called upon several times for a variety of things. I have pulled three teeth, attended one funeral, supervised the cleaning out of a cistern, made several assignments of work for our helpers, satisfied several callers, and attended to a number of miscellaneous duties. This letter will have quite a few experiences before it reaches you. There is no postoffice here. (I forget to tell you that I am postmaster as well as doctor, dentist, et al.) My gardener will take the mail down to the highway to catch a truck. The truck will carry the mail to Oyo where it will be received at the post office. It will be dispatched from there to Ibadan where it will get a ride on the train to the sea coast. A British boat will pick it up at Lagos, take it to England, thence to New York. From New York Uncle Sam will bring it to you. If the letter makes the best of the connections it should reach you in about 30 days after it leaves here.

We are in perfect health. It doesn't bother us one particle to take the small dose of quinine each day. We are comfortably situated in our two story house that is made of mud and plastered with cement. The woodwork is made of native wood that looks very much like mahogany. We are happy in the work and thank the Lord that we are privileged to serve in this ripe and fruitful section of His earthly vineyard. Of course, we miss our friends. But you are very near to us in tender memories and standing

by us with your prayers and interest.

The entire family sends love and best wishes.

Sincerely,

Mr. and Mrs. A. C. Donath and Family.

—BR—

## AN EXPERIENCE ON AN ASSIGNMENT

Student M. C. Irwin, B. B. I.

New Orleans

—o—

There is a place in New Orleans called French Market where fresh fruits and produce are placed on sale. This is one of the many places where students of the Baptist Bible Institute hold regular evangelistic services on the streets in and about the center of the market.

Recently I was asked to bring the message there, and I gladly accepted the invitation. I was much in prayer about the service. I prayed the Heavenly Father to send the Holy Spirit to take charge of the whole service, to speak through me and to use the message to lead men and women to an acceptance of Jesus Christ as their Saviour and Lord.

As the message was begun, there came into my heart the assurance that the Holy Spirit was leading. I gave a brief outline of the life of Christ. Then after reading John 14:6, where Jesus says, "I am the way, the truth, and the life: no man cometh to the Father but by me," I explained to them by reading more scripture that unless we accept Christ as our Saviour we are lost. I then tried to explain to them that they could be saved then and there if they would accept Christ as their Saviour, depending on Him to save and keep them. After this I quoted four or five of the invitations given by Christ and gave an invitation while a song was sung. Ten or eleven came up confessing Christ as their Saviour.

I have heard several Christians say that they do not believe in preaching Christ on the street. I consider it unnecessary to argue the matter, but I would say this: "Where souls are saved, God is working and who would say where God should work?"

—BR—

White: "Why is it that you have become so quiet since you got married?"

Black: "You see I have to be careful what I say these days. My wife thinks I'm the smartest man in the country and I don't want her to find out the truth."—Ex.

## Instant Relief for Itching Toes

End the torture of Athlete's Foot this sure and easy way. Simply apply Tetterine to the raw inflamed parts and get immediate relief. Tetterine stops the itch and kills the parasites that cause the trouble. Healing and soft new skin promptly result.

Proven best for over 50 years in treating Eczema, Ringworm, Tetter, Itch and similar skin diseases. Get Tetterine from any drug store today or send 60c for a box to Shuptrine Co., 1 Barnard St., Savannah, Ga. Money back if not satisfied.

# Tetterine!



## THE LAYMAN'S PLACE ON THE FOREIGN FIELD VII

—O—

A fine young Christian man in Shantung Province heard the call: "Go north, young man, go north," and, with his wife, settled in the village of Siao-suifen, Manchuria, about as far away as one could get by rail in the north at that time. He bought land in the wild, fertile mountains of Kirin Province, four hundred miles east of Harbin, and had it cleared for farming. He never saw the land, for those who are worth enough to own property dare not go outside the villages for fear of being kidnapped; only a poor man as representative may go to "see-a-see," as the Chinese say for "take a look." Farmers can have in their homes only the cheapest of articles, and dare keep only a little money at home.

Mr. Pan let his land out on shares. Returns from the famous Manchurian soya beans were enough to support him and his people down in Shantung Province. His next interest was the salvation of the people in that isolated region. For a hundred miles in every direction there was neither a missionary, nor an evangelist. Burdened for the souls of the people, he wrote asking that we come and help preach the gospel to his people. Thirty had decided definitely to become Christians. Twenty were baptized.

These and the enquirers rented a place for worship and evangelistic meetings. Mr. Pan was chosen as their leader. As others grew in knowledge of the Word, they, too, conducted Sunday services and preached to the unsaved. With the change of government banditry became so bad that Mr. and Mrs. Pan, along with all other prominent people, had to leave Siao-suifen. On one visit there the writer finished his meetings just in time to escape a bandit raid. They entered the second night after our departure robbing and looting, burning about one-fourth of the town and carrying away a number for torture and ransom. We were lucky to escape this. It was the mercy of the Lord. He has often so spared us.

It was in this locality that the famous war lord, Chang Tsung-Chang, began his career. He came to North Manchuria from Laichow-fu, Shantung Province, as did the writer, beginning as a bandit, so we are what the Chinese call "country relatives." Chang gradually got control of a large part of that region. Later he became the war-lord governor of Shantung Province, ruling a population one-third that of the United States. Notorious for oppressive rule, his power waned and he lost out in Shantung.

It is claimed that he was offered a place in the new Manchuria government, but refused, his old mother threatening to kill herself, if he did this. When the bandits entered Siao-suifen all of Chang's property there was destroyed and his representatives kidnapped or slain. It was, therefore, surmised that politics entered into the raid, though nearly everyone else able to pay a ransom was taken. The preaching hall was not molested, the only place not looted. Because of

this the best building was loaned to the Christians as a meeting place until recently, in order to save it from possible burning in future raids. Mr. and Mrs. Pan had left when the bandits came. Chang's old forts still remain, though the barracks built for bandit soldiers, have fallen. Chang was assassinated on a railway platform in his native province.

With such leaders, what can be expected of the people generally. Such a background sets off in striking relief the character, life and works of the fine Christian people such as we now find at Siao-suifen, and other places where we have work. The number has grown as we have gone there from time to time, though many have had to leave on account of repeated trying political conditions, their business being ruined. On this visit, however, the little group there raised nearly three hundred dollars for purchase of their own meeting place. Evangelist Kiang Yao-Tank makes his headquarters there now and works from there out to other centers. As conditions improve people are returning. It is possible that the railway shops at Suifen, the next station east and on the Siberian border, will be moved to Siao-suifen. This will mean prosperity for the little town and an increase in population.

The welcome received here on our recent visit was most cordial. It was a joy to fellowship with the group of choice people whom God has saved there, to note their earnestness, steadfastness and hope for the future. They are truly grateful to those who have sent to them the saving gospel of our Lord.

Chas. A. Leonard, Sr.  
Harbin, Manchuria.

—BR—

## JESUS OF NAZARETH PASSED THAT WAY

—O—

Bartimeus is led out, and takes his seat at the usual place, still crying out for money. All at once, he hears the footsteps of a coming multitude, and begins to ask, "Who is it?" . . . "Tell me, who is it?" Someone said it was Jesus of Nazareth that was passing by. The moment he hears that he says to himself, "Why, that is the man who gives sight to the blind," and he lifted up his voice, "Jesus, thou Son of David, have mercy on me!" I don't know who it was—perhaps, it was Peter—who said to the man, "Hush! keep still!" He thought the Lord was going up to Jerusalem to be crowned King, and He would not like to be disturbed by a poor blind beggar. Oh, they did not know the Son of God when He was here! He would hush every harp in heaven to hear a sinner pray; no music delights Him so much. But Bartimeus lifted up his voice louder, "Thou Son of David, have mercy on me." His prayer reached the ear of the Son of God as prayer always will, and His footsteps were arrested. He told them to bring the man. "Bartimeus," they said, "be of good cheer, arise, He calleth thee," and He never called anyone, but He had something good in store for him. Oh, sinner! remember that tonight. They led the blind man to Jesus. The Lord says, "What shall I do for you?" "Lord, that I may receive

my sight." "You shall have it," the Lord said; and straightway his eyes were opened.—D. L. Moody.

—BR—

## THOSE WHO CANNOT BELIEVE

—O—

I challenge any infidel on the face of the earth to put his finger on one promise God has ever made that he has not kept. The idea of a man standing up in the nineteenth century and saying he cannot believe God! My friend, you have no reason for not believing Him. If you say you cannot believe man there would be some reason in that, because men very often say what is not true. But God never makes any mistakes. "Has he said it and shall He not make it good?" Believe in God and say as Job says: "Though He slay me, yet will I trust Him." Some men talk as if it were a great misfortune that they do not believe. They seem to look upon it as a kind of infirmity, and think they ought to be sympathized with and pitied. But bear in mind that it is the most damning sin of the world. That is the very root of sin; and the fruit is—bad, for the tree is bad. May God open our eyes to see that He is true, and may we all be led to put our fullest trust in Christ.—D. L. Moody.

"But if you still this call refuse,  
And all His wondrous love abuse,  
Soon will He sadly from you turn,  
Your bitter prayer for pardon spurn,  
'Too late! too late!' will be the cry—  
'Jesus of Nazareth has passed by.'"

—BR—

## GROPING IN THE DARK Student Leon Ivey, B. B. I. New Orleans, La.

—O—

It was Tuesday night at the French Market assignment. There was a very large crowd listening to the services, and after the sermon I began to talk to some of the men.

An Italian man about thirty years old was at first abusive and told me he didn't care to hear what I had to say. He was under the impression that I was a Catholic and he told me he was a Catholic but he couldn't believe all the church taught. That the priest was a man just like himself and why should he confess to another man.

When he found I wasn't a Catholic, he immediately began to ask me questions about God, Christ, the Bible, and the church. His friends, who were old men, tried to stop him saying I wasn't a Catholic and didn't know anything, but he insisted on talking to me and finally made the others leave. I answered his questions the best I could, and presented Christ as Saviour, telling him he had to confess his sins to Christ who would forgive and cleanse from sin. We talked for about thirty minutes and he seemed to be under conviction. We prayed together and I tried to press for a decision but he said this was his first time to hear this story and he wanted time to study it over. He asked me to mark some passages in his Bible and said he would read the Bible and see what he found in it and would look into the matter before making a decision.


—BR—

Rastus: "All money these days is tainted."

Sambo: "What do you mean by tainted?"

Rastus: "Taint yours and 'taint mine."—Ex.

10c
25c



**For Biliousness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.**

## A Balanced Reading Budget For Every Baptist Home Broadman Family Library



### RIVER OF PEARLS

Carroll and Lee  
"The River of Life" by B.H. Carroll  
and "Beds of Pearls" by Robert G. Lee.

### ONCE UPON A TIME

Compiled from various sources.  
To-be-read or told stories of first appeal.

### WATCHING THE WORLD GO BY

I. Edgar Gates  
Life-relaxing humor.

### WHEN THE WEST WAS YOUNG

John D. Freeman  
Wholesome pioneer romance.

### STAR TRAILS TO LIFE BEAUTIFUL

Cox and Appleby  
"Star Trails" by Ethlene Boone Cox, and "The Life Beautiful" by Rosalee Mills Appleby.

Seven Books in Five Magnificent Volumes

Only **\$3.40** Postpaid

An \$8.25 Publishing Value!

**BAPTIST BOOK STORE**  
JACKSON, MISS.

500 EAST CAPITOL ST.



### D. L. MOODY STILL SPEAKS THROUGH THE PRINTED PAGE

When D. L. Moody walked into a Wisconsin book store forty-two years ago and discovered to his surprise that attractive, evangelical literature could not be secured, he little realized the extent and importance of the ministry of the Bible Institute Colportage Association of Chicago which shortly afterwards he founded in order to meet the pressing need of his day.

To what extent the printed-page ministry of the Association has grown was revealed at its annual meeting on June 22nd, at which time the report of the Secretary and Manager of the Association was given, and the following officers elected: Frank F. Taylor, President; Henry P. Crowell, Vice-President; Thomas S. Smith, Director; A. F. Gaylord, Treasurer; and William Norton, Secretary and Manager.

From the reports presented it was learned that during the past fiscal year, the Association has published and distributed no less than 4,184,357 copies of its own publications, (a gain of nearly 450,000 copies over 1935,) besides the sale of thousands upon thousands of Bibles, books, and magazines printed by other evangelical publishers. All this literature was distributed throughout the United States and several foreign countries as a missionary effort, and many reports have been received of those who have been saved and established in the faith as a result.

Over 1,500,000 copies of this literature were sent out free through twenty-three missionary book funds to needy classes, such as prisoners, patients in federal, state and city hospitals and sanatoriums, children in mountain and pioneer schools, seamen on ocean vessels, young men in the CCC camps, and the neglected peoples of Alaska, Africa, India, Latin America, the Philippines, Spain, and French Louisiana. For example, 6,617 school teachers in 115 mountain counties received during the year 210,696 copies of the Gospel of John (with helps) for their scholars, together with 82,881 Colportage books and 72,858 Evangel Booglets, and to those scholars who read the Gospel of John and memorized selected passages, 47,561 New Testaments and Pocket Treasuries were given as rewards. These teachers reported about 250 conversions as a result of this ministry.

Another important feature included in the annual report of the Association is that of the gospel car "Evangel" which has been operated under its direction by Mr. and Mrs. Ellery G. Aldridge, evangelists and gospel singers. They have labored in sixty-seven cities and towns of Florida, Georgia, and the Carolinas during the year, traveled over 5,000 miles, and participated in 238 services. Of this number, they spoke 75 times in churches, tabernacles and missions; 51 times in industrial, grammar and high schools; 35 times in jail services; and 36 times in prayer meetings, Sunday schools and Bible classes. Besides all this, they distributed thousands of books and gospel tracts, and placed many 50 book circulating-li-

braries in churches and Sunday schools. They dealt personally with 776 individuals, of whom 182 confessed Christ as their Saviour and Lord.

Such a report should constitute a challenge to every Christian to pray earnestly that God will prosper the testimony given and the precious seed sown, to the end that there shall be a large increase and an abundant harvest. "He that soweth bountifully shall reap also bountifully."

#### OSYKA

A good meeting which continued ten days closed at Osyka Baptist Church last night. Several members were added to the church. The whole church seemed revived.

Brother S. A. Williams is pastor at Osyka. He has been there about ten years. The latter part of last year he submitted his resignation effective as of January the first this year. For about four months the church was without a pastor. The first of May Brother Williams was unanimously called back to the pastorate of the church. He has the confidence and love of the entire community.

During the meeting Mrs. Williams, the pastor's wife was in a hospital in Jackson where she recently underwent a major surgical operation. At last report she was improving. The church at Osyka is looking forward hopefully to her complete recovery and will rejoice with pastor Williams upon her return home.

W. A. Sullivan.

#### W. M. U. PAGE

(Continued from page 8)

Song: "We've a Story to Tell to the Nations"

Prayer: Mrs. C. S. Williams

Devotional: Bible "Forget-Nots" by members from each circle

Song: "Lead On, O King Eternal"

Our For-Get-Me-Nots-Margaret fund Students—Pres. Mrs. Jeff Walters

Dialogue: "Forget Not Your Work and Labors of Love", Mrs. S. M. Thomas and Mrs. T. M. Etheridge.

Duet: "We'll Forget Not your Child."

Mrs. Lela M. Buckley and Mrs. Jeff Walters

Closing Prayer: Mrs. Bush.

### B. T. U. ATTENDANCE JULY 5

Jackson, First Church.....	101
Jackson, Griffith Memo. Church	146
Jackson, Parkway Church.....	45
Jackson, Northside Church.....	28
Clarksdale Baptist Church.....	84
Springfield Baptist Church.....	59
Pontotoc Baptist Church.....	73
Deemer Baptist Church.....	45

#### RIDGECREST

Miss Ruth Wyatt, a member of the Baptist Student Union Convention of Mississippi, was today elected to the recreational council for the 11th annual Southwide Baptist Student Union Retreat at Ridgecrest, N. C., Southern Baptist summer assembly grounds.

Miss Wyatt is a student at the Mississippi State College for Women. Announcement of her election was made by Dr. T. B. Maston, professor at the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, who is the retreat recreational director.

## TWO CLIMAXING WEEKS

at Ridgecrest Assembly

AUGUST 16 TO 22

BIBLE AND CHRISTIAN LIFE CONFERENCE



Hon. Josephus Daniels  
Washington, D. C.



Dr. J. H. Franklin  
Chester, Pa.



Hon. Pat M. Neff  
Waco, Texas

### PROGRAM AND FACULTY MEMBERS



Mrs. W. F. Powell  
Nashville, Tenn.



Mrs. C. D. Creasman  
Lewisburg, Tenn.



Dr. W. O. Carver  
Louisville, Ky.



Dr. W. T. Conner  
Ft. Worth, Texas



Dr. P. E. Burroughs  
Conference Director



Mr. Perry Morgan  
Assembly Manager



Dr. R. W. Weaver  
Washington, D. C.



Dr. G. S. Dobbins  
Louisville, Ky.



Dr. John L. Hill  
Nashville, Tenn.



Mr. B. B. McKinney  
Song Leader

### AUGUST 23-29 TRUETT WEEK

Preaching  
Twice Daily  
by  
GEO. W. TRUETT



FOR PROGRAM  
RATES, RESERVATIONS  
OR  
ANY INFORMATION  
Address  
MR. PERRY MORGAN,  
Manager  
Ridgecrest, North Carolina